SEVERAL

SERMONS

Preached upon

SOLEMN OCCASIONS

WHEREIN

GODS { Retaliating Justice, especially to Oppressors. / Preserving, Proving, Delivering and Rewarding Mercy

THE

Ministers

BOTH

DIGNITY and *FRAILTY*.

THE

SAINTS

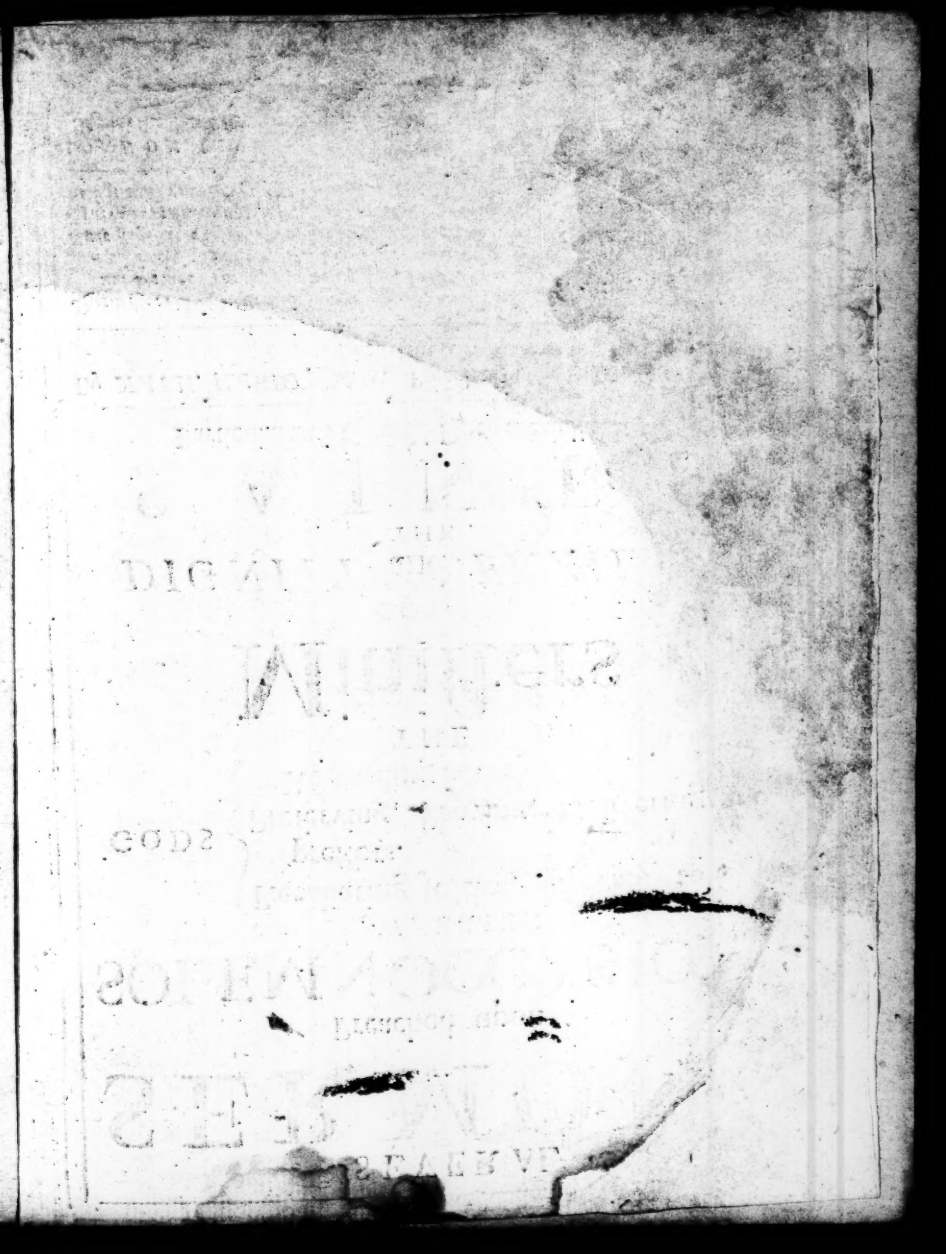
Particular and General Duty are delineated.

By *NATH. HARDY*, M. A. Preacher to the Parish of S. *Dionis* Back-Church. *London.*

Quam dives in misericordia? quam magnificus in justitia? in gratia quam munificus? Domine Deus noster, nun est qui similis sit tibi munerator copiosissime, remunerator æquissime, piissime liberator. Bern. Ser. 1. de Annunt. B M.

Nunc flagellatur justus, & verborum disciplina corrigitur, qua ad æternam hæreditatis patriam præparatur: injustus autem ad debitam mortem currens effrenatis voluptatibus utitur. Greg. Mag in Job. l. 21. c. 4.

LONDON, Printed by *A. M.* for *Nathanael Webb* and *William Grantham*, at the Sign of the Black Bear in St. *Paul's* Church-yard, near the little north door. 1673.



JVSTICE TRIUMPHING OR, The SPOYLERS SPOYLED.

Laid forth in a Gratulatory

SERMON

For the Miraculous Discovery of, and our Glorious Delivery from the Barbarous

POWDER-PLOT:

PREACHED,

At PAULS, *November* the 5th. 1646.

By NATHANAEL HARDY, Master of Arts, and Preacher to the Parish of *Dionis Back-Church.*

Woe unto the wicked, it shall be ill with him, for the reward of his hands shall be given him, Isa. 3. 11.

Who so diggeth a Pit shall fall therein; and he that rolleth a stone, it will returne upon him, Prov. 26. 21.

Deus non solum est in præstando benignissimus, sed etiam in vindicando justissimus. *Aug. l. 2. de lib. Arb.*

Τοῦτο ἐστὶ τοῦ θεοῦ φιλανθρωπίας τὴν τοιαύτην συγκληρῶσαι τῇ ἐπιβουλῇ τὴν φύσιν αὐτῶν εἰς τὰς ἐπικυλίσεις περιτρέπεσθαι. Chrysost. in Ps. 7. 15

LONDON,
Printed by R. L. for *Nathanael Webb*, and *William Grantham*, at their Shop, the *Greyhound* in *Pauls* Church-yard, 1646.

E. 334.

To the Right HONORABLE
Sir JOHN GAYR Knight,
LORD *MAJOR*:

The Right Worſhipfull the Sheriffs,
and the reſt of the Aldermen.

Together with the Worſhipfnll
Societies of this Ancient
and moſt Renowmed City of
LONDON.

Right Honorable, Right Worſhipfull, Worſhipfull:

I Should have been well pleaſed to have kept this ſcarce plumed Bird in my private Cage, had not the noyſe of ſome virulent Fowlers ſhot forced her to flye abroad for Refuge; where to build her Neſt better ſhe knew not, then in the ſecure cleſis of your favourable protection. In

your eares she first sounded her notes, which (though harsh and broken) were attentively heard by many among You, and I hope will now be entertained no lesse acceptably.

True it is, she is no soaring Eagle in clondy Notions, nor gaudy Peacock beautified with the Feathers of affected Eloquence: onely thus much I may safely say, shee is an harmlesse Dove, free from the Gall of Malicious Bitternesse, bringing in her mouth like that of NOAHS, *the Olive Branch of peacefull Unity. To the effecting and establishing whereof, that shee may prove in some measure subservient, is the hearty desire and unfeigned prayer of him who is*

A constant Petitioner at the Throne of Grace for yours, and the Churches safety.

Nathanael Hardy.

To the READER.

I Never so much prized my rude conceptions, as to judge them worthy of a publication; and the just diffidence of my immature yeares and shallow judgement, hath often caused me to withstand friends importunacy.

I well know to use *Ruffinus* his expression, *non esse absque periculo multorum judiciis ingenium tenue & exile committere*; it were far more safe for my slender Shallop to be confined within the narrow River of a private Auditory, then to launch out into the Worlds main Ocean. Besides, I sadly observe the curiosity of the times, the variety of mens humours; what one approveth, another rejects; one thinks it is too facile; another, too obscure; one sayth it is too loose; another, too elaborare. And (which is yet worse) such is the perversnes of this Age that novell fancies, jangling controversies, (which like *Rebecca's* Twins cause a sore strugling in the wombe of our Church) nay, horrid Blasphemies finde more acceptance then solid and sacred Verities. So that might this Sermon have died the common death of others, it should have been buried out of sight. But considering how slanderous tongues (sharp as swords that wound neer hand, yea, as Spears and Arrows that hurt further off) have sought to put it to a violent and ignominious death, I am enforced to revive it, that innocencies plea may reach as far as Envies accusation. The Adversaries of these weak labours stand both on the right and left, to wit, furious Novelists and fiery Papists.

Psal. 57. 4. *Detractoria verba sunt arma & sagittæ; arma propè stantes, sagittæ longè absentes vulnerant.* Ugo Cartensis.

As

As for the former, I wonder not that they contemne them; Since here are neither known truths clothed in uncouth phrases, nor (which is viler) old errours in a new dresse, the only fashions that Sectaries are enamoured with.

As for the latter, I lesse marvell that they should traduce them; the very subject, and occasion of them being their shame and anguish.

Illis siquidem pudor est audiendi quæ faciunt,
Nullus faciendi quæ erubescant.

They are unwilling to heare what they were desirous to have acted; it is their common cry, what, nothing but the POWDER-TREASON? But surely Gods undeserved favour to us, and his deserved punishment of them may well challenge a Marble Monument; and fit it is our Pens as well as Tongues should annually commemorate this deliverance.

Let then the Papist read and fret, the Novelist read and scoff, I doubt not but the moderate, sober-minded Christian will read and accept, at least pardon. Such I hope thou art, let but this well meant (though mean) discourse finde thee charitable, and thou mayst perhaps finde it profitable, which is his prayer, who is

Thine in the Lord Jesus,

Nath. Hardy.

The Introduction.

I Am ascended this sacred Mount with joy and feare. Joy in that blest occasion of this solemne meeting; feare of my too too unfit abilities for this weighty service. Indeed which way soever I looke, just causes of solicitous feare Gen. 28. 17.
present me; so that I may use Jacobs *words concerning* Bethel, How dreadfull is this place!

If forward on the difficulty of the businesse in hand, I feare least through my steril invention, and stammering tongue, the worke should miscarry and prove abortive. If round about on this numerous Assembly, judicious Auditory, I feare, as knowing my empty notions cannot satisfie your solid apprehensions. If backward to those Silver Trumpets which have formerly proclaimed the praises of God in this Sanctuary, I may well be afraid to sound my crack'd pipe and bruised reed. Last, if upward to that awfull Majesty, in whose place I stand, I desire most of all to fear and tremble, least either through my dulnes or unfaithfulnesse I should betray my Masters message. Yet on this last object I fix my eye. It was his providence, not my desert or desire called me hither. It is his glory, not my own honour I set before me; in his, not my own strength; I shall endeavour to performe my taske, not medling with matters of State, but only the state of the matter; for which purpose I shall intreat you to turne your eyes to that sage Apothegme of the Kingly Prophet

David,

David, *and lend your eares to that sacred Ditty, of that sweet singer of Israel, as you shall finde it pen'd upon record, in*

The Text.

Psalm 9. 16.

The Lord is known by the Judgement which he executeth, the wicked is snar'd in the work of his own hands Higgaion Selah.

A Gratefull Commemoration is the worke of this day; a miraculous discovery the subject of this Commemoration, an eminent deliverance the fruit of that discovery; a remarkable judgement the attendant of that deliverance, and this Scripture a fit parallel of that judgement. Never did story more exactly demonstrate the truth of this Text; nor can any Text more pithily lay open the marrow of this story: so that whosoever rightly considers the fulnesse of Gods dispensation in the worke, must needs acknowledge the fitnesse of *Davids* acknowledgement in the words.

If you call to minde the mercy of the day, we may justly apply the Romans expression of the time wherein *Caligula* began to reigne by decree of Senate, it was the day wherein England was *new built*, a day in the Romish Calendar *nigro carbone notatus* marked with a black Coale because the fire came not at it to make it red: but in ours *candore notabilis ipso*, for the same reason worthy to be written in white yea Golden Characters.

This Moneth of *November* is memorable among others, for two dayes, the seventeenth and the fifth; on the one the purity of the Gospel brake forth; on the other the treachery of the Gospels enemies brake out: the one the initiation of as gracious a Queen, the other the continuation of as wise a King as ever England enjoyed. And truly should these two dayes parley, as once *Themistocles* fancied of the Holiday and Worke-day, and the seventeenth should say to the fifth, if I had not

been

been so happy, thou hadst never been; the fifth may well reply, had not I been, thou hadst never been so happy, since had not this day been so gloriously successfull that Sunne of the Gospell which did then arise, had probably in our Horizon for ever set. A joyfull day then it was; and that not lesse for our adversaries destruction then our preservation, both which were so neerly conjoyned in this dayes blessing, that the one could not have been without the other, their desolation being our consolation, their corruption our generation, their ruine our resurrection; nor could wee have stood upright had not they fallen. So that if ever any people, we; if we for any deliverance, for this; and if for this on any day, much more on this, may well say and sing with the Psalmist in the words of the Text, *The Lord is known, &c.*

The Title of this Psalme according to the vulgar reading is *pro occultis filii*, which *Hierome* and *Aquinas* interpret of *Absolons* conspiracy against his father *David*, and if so, it well suits our present occasion, which is the detection of those sonnes of *Belial*, who closely contrived the ruine of Father and Mother, King and Country. Some there are who render it *pro juventute candida*, conceiving the scope to be a gratulation for the flourishing estate of the Church; and if so, it fitly answers this dayes comfort wherein the Church of England revived as it were from the dead, and hath flourished since more then before. Our late Translators referre it to some Musicall instrument, *Junius* to a note which wee commonly call the Counter-tenor, and if so, wee may learne one part of this dayes service, by vocall and instrumentall Musicke to celebrate this unparalleld blessing. Not to controvert the Title, if we will believe *Ainsworth*, as the intent of the former Psalme is the magnifying of God for the Propagation of Christs Kingdome, so this for the destruction of Antichrist. And if so, well may we beare a part in this tune for that fatall blow, which though to us in the intent, yet to Antichrist in the event proved pernicious. However some famous example of Gods mercy to *David*, and judgement on his enemies was the ground of penning this Psalme. Many are the verses wherein *David* mentioneth both these, and among them none so re-

לבן עלמות

Ainsin Bibl.

markable as this which hath *Selah* annexed to it a word that
Riberain Hab. is never used *nisi ubi valde insigne est quod dicitur*, unlesse that which is spoken be of singular concernment, so that what the Diamond is among Stones, the Sun among Planets, Gold among Metals, that is this sentence in the Psalm, worthy to be engraven in every religious bosome, and sung by every pious soule, *The Lord is known, &c.*

In which words you may observe a Rhethoricall Climax, which we shall climbe up by these steps; *Jehovah* though in himselfe incomprehensible may be known; nothing wherein he is more conspicuous then in executing judgement, no judgement more palpable then that which snareth the wicked in their own works; and when this is done, nothing becomes the Saints better then to make it *Higgaion, Selah*, our continuall meditatiō.

The Text presents us with three parties, God, the wicked, the Saints; Gods judgement, the wickeds punishment, the Saints deportment.

Gods severity, the wickeds misery, the Saints duty.

Deus perceptus, God perceived by his executions.

Impius deceptus, the wicked deceived in his intentions.

Pii conceptus, the Saints conceit and meditation of both.

If you please call the Text a Theatre of Gods judgements, wherein you have

1 The King of glory displaying himselfe on the Stage of this world with Thunder and Lightning, and thereby known in his severe judgements.

2 The wicked acting his part with secrecy and confidence, but his *exit* dolefull and miserable.

3 The Saints as spectators of this Tragedy, hissing at the folly of the wicked, applauding the equity of God.

If you will, conceive it as a pitched field, wherein you may behold

Isa. 26. 21. 1 The Lord of Hosts *comming out of his place to punish the inhabitants of the earth*, drawing out his sword, and doing execution on his enemies, his Colours red, betokening vengeance, and his Motto this in the Text, *The Lord is known &c.*

2 The wicked adversaries of the Church mustering their forces, lying in ambush to intrap the Saints, discovered and

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enſnared; their colours black, beſpeaking malice, but their Motto may well be the ſecond clauſe, *the wicked is ſnared in the work of his own hand.*

3 The whole Army of Saints triumphing in their Generals honourable conqueſt, and the enemies ſhamefull overthrow, their colours white, intimating purity, and their motto the laſt words *Higgaion, Selah.* To ſpeak more plainly, call the Verſe a Sermon; in it are the three uſuall parts of a Sermon, Doctrine, Reaſon, Uſe; the Doctrine affirming, Reaſon confirming, Uſe inferring, in fine obſerve theſe three plain and pithy ſeverals.

1 A general propoſition concerning Gods manifeſt Juſtice aſſerted, *the Lord is known in executing judgement.*

2 A particular expoſition and exemplification of that aſſertion annexed, *the wicked is ſnared in the worke of his own Hands.*

3 An implicite impoſition of a duty to be performed in reference to both the former *Higgaion, Selah.* I ſhall gently ſtrike theſe ſeverall flints, each of them will afford various ſparks to enlighten both the Text and day, in proſecution of which, let our Prayer be that that God who as on this day was glorioufly known to the wicked in the execution of his reall, would now be graciouſly known to us in the promulgation of his verball judgements; and as the wicked were juſtly ſnared in the work of their hands; ſo our ſouls may be mercifully taken by the words of his Mouth, that the leſſons which we ſhall heare and learn this houre, may be *Higgaion, Selah*, our meditation, comfort, and practice for ever, and ſo I begin with the

Firſt Part.

A generall propoſition of Gods manifeſt juſtice aſſerted.

The Lord is known by the judgement which he executeth.

The firſt word though not in order, yet nature, to be explained, is *judgement*, a word of various ſignification, & large extent, *verbum hoc judici utinam nemo tranſiret ſine judicio*; fit it is our judgements ſhould be informed in the nature of *Gods judgement*, not needfully to inſiſt on the numerous acceptions of the word, know to our preſent purpoſe, *Gods judgements* are of two ſorts, *judicia oris, operis*, of his Mouth and his Hand, of his Words and works.

Psal. 19. 9. 119. 7, 13, 20. v. Judgement is frequently applyed by *David* to the words of God, and that not without just reason, since by them he commands as a Judge, in them hee requireth nothing but what is just, and according to them he will one day judge us. Most commonly the Scripture applyeth judgement to Gods works. And that generally to the whole administration of his Government of the World, the *way of God* among men being styled his *judgement*, *Jer.* 5. 4. and of these S^t. *Paul* affirms they are *unsearchable and past finding out*, *Rom.* 11. 33. more especially, and that sometimes for his

1 Corrective and medicinall chastisements on the godly; So the Apostle *Peter* tells us, *Judgement begins at the house of God*, 1 *Pet.* 4. 17. and they are fitly so called for this reason among others, because God tempers them with judgement, and manageth them with discretion according to the Prophets Prayer, *Correct me, O Lord, but with judgement, not in thine anger, lest thou bring me to nothing*, Jer. 10. 22.

2 Sometimes for his vindictive and exitiall punishments of the wicked, begun in this World, consummated in the other; of this Judgement God hath made a due preparation, and the wicked have a fearfull expectation, as being a judgement without mercy; and of this sort is the judgement in the Text to be understood. The reason of which appellation is well given by *Musculus* to be partly, because these punishments are inflicted by God as a Judge, chiefly because they are most just and right. There is not lesse verity then severity in all Gods proceedings against sinners; we are sure saith S^t. *Paul*, *that the judgement of God is according to truth against those which commit such things*, *Rom.* 2. 2. it is observable for this purpose that God compares his destruction of *Samaria to a line and of the house of Ahab to a plummet*, 2 *King.* 21. 13. *ut ostendat se non præcipitem ferri*, that he might appear not rash, but righteous in his sharpest stroaks on the wicked, measuring all his actions by the streight line of justice. The judgements of his Mouth are sometimes *obscura*, always *vera*, though difficult, yet true, and the judgements of his Hand are sometime *occulta*, never *injusta*, though secret and strange, yet just and equall; nor is it *amor vindictæ* but *zelus justitiæ*, love of righteousnesse, not revenge which makes him to

Proverb. 19. 20 Heb. 10. 27. James 2. 13.

Musc. in locum.

2 *Ex-*

2 *Execute judgement, I forme Light, and I create Darkneſſe, ſaith the Lord.* Iſa.45.7. Light is put before darkneſſe, but darkneſſe joyned with Light, God the Author of both. Mercy is moſt naturall to God, flowing from him as water from the Fountain, light from the Sunne; but yet Judgement is ſometimes ſqueezed from him as wine out of the Grapes by our ſins. Hee calls it indeed his *ſtrange Worke*, but yet it is his work and he will doe it. It is true the inſtruments of vengeance are called a razor *that is hired* as though God had no weapons of his own, but rather then ſin ſhall want its juſt merit, and juſtice her due ſatisfaction, God will hire inſtruments and command execution to be done. I have read of a Loadſtone in Æthiopia which hath two corners; with the one it draweth to, with the other it puts the Iron from it. God (beloved) hath two Armes, of Mercy and Judgement, two Hands, of Love and Wrath, with the one he draweth, the other he driveth, the one ſtroaketh, the other ſtriketh; and as hee hath a right hand of favour wherewith to lead the Saints, ſo hee wants not a left Hand of fury, wherewith to daſh the wicked in peeces. True it is as *Solomon* intimateth Judgement is not preſently executed againſt the evill doer, the cauſe whereof is not *negligentia* but *clementia, inſcitia* but *tolerantia*, a merciſull patience, not an ignorant negligence; and however though he have woollen feet yet his Hands are Iron, his executions may be ſlow, they will be ſure, it is one of his choyce attributes *by no means to clear the guilty*, and he is no leſſe a juſt Judge, then an indulgent Father. We all like *Polyphemus* ſee with one Eye, with *Adalchus* have but one eare, like the *Benjamites* caſt the ſtone with one hand; we love onely to ſuck the Dug of compaſſion; to be fed with the Milke of mercy: but let none flatter themſelves, wee muſt expect judgement ſhould grate our Eares as well as mercy tickle them, knowing that if we will not heare, we ſhall feel; for *the Lord is known by executing judgement.*

Iſa.28.21. Iſa.7.20. Eccl.8.11. Exod.34.7.

3 *The Lord is known.* According to the *Caldee* Paraphraze it is tranſlated, *manifeſtum eſt Deo & cum Deo judicium quod fecit* Gods judgements are known to or with him. Learned *Muis* renders the participle impersonally *cognitum eſt*, it is known, tryed, experienced truth, God doth judgement. Both

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Both these seeme too short of the Psalmists meaning, the vulgar Latine reads the words in the future Tense, *cognoscetur dominus*, referring to that last and great judgement, wherein most eminently and universally the Lord shall be known a just rewarder and avenger. *Hugo* makes mention of a threefold day, wherein God is known of Tribulation, death, and judgement the last and most dreadfull day of all. The 70 and the generality of Interpreters read it in the present and preterperfect tense, hee is and hath been known, by executing judgement. That the Saints while they live may have a breathing time, and the wicked a taste of misery, God executes justice on them now, and when he doth so, he is known to be *Jehovah*.

γινώσκεται. *Innotuit.* Trem *Participium omnibus temporibus accomodari potest.* Lor. *in locum.*

God though invisible in himself, is both audible in his Word, and visible in his Acts; and indeed *plus oculo quam oraculo*, we read him more easily in the Patent of his works, then Charter of his Scriptures; true it is the noblest demonstration of things is from their causes, the meerest from their effects and performances; the former cannot be made of God who is the first cause, the latter is made by his actions. *Sensus assensus sunt*, we sooneſt assent to what we behold, and we all with *Thomas* are backward to beleeve till we see with our eyes, feele with our hands, and put our fingers in the print of Gods Workes.

Now there are three sorts of Acts, by which God makes himselfe known.

Omnipotent in working miracles.
Gracious in dispensing favours.
Vindictive in executing judgements.
By his Omnipotent he is known to all the World.
By his gracious to the Church.
By his vindictive to his enemies.

Aliter suis, aliter impiis innotescit Dominus, God is in a different manner knowne to his own, and his enemies; to his, in condonation of their sins, and donation of blessings; to his adversaries, *modo non solum mirabili sed miserabili*, in imputing their sins to them, inflicting his judgements on them; indeed *Judicia indicia*, every judgment on the wicked is a character, yea Oracle to evidence Gods presence. *Tunc demum deum cognoscimus cum pœnam exigit de impiis*, then do all men see the Majesty

Must. in locum.

of

of a God, when the wicked feele the ſtripes of his Rod, theſe *Ambroſe.*
are *paginæ authorem ſuum nunquam tacentes*, lines which cannot conceale the Penman; bookes that ever ſpeake their Author, and the plaineſt paths wherein we may trace the footſteps of a deity. *Oleaſter* derives the name *Jehovah* from הוה, that ſignifieth deſtruction; I will not aſſert the naturalneſſe of the Etymology; yet thus much is true, when God brings calamity on the wicked, he gains glory to himſelf, and manifeſtly appears to be *Jehovah*. Whilſt God is *injuriæ patiens*, ſuffering wrong from his enemies, he ſeemes as it were to be aſleepe, and the World takes little notice of him: But when he is *vindex damnorum* doing right he ſhoweth himſelfe the Judge of the World. What full characters of his attributes doth God write in the bloud of the wicked? to wit,

The infiniteneſſe of his mercy to the Saints, who are hereby preſerved;

The ſeverity of his Juſtice on the ungodly, which is herein declared;

The integrity of his faithfulneſſe in both promiſes and threatnings, which are herein performed.

By his judgements it is that he is known.

In the perfection of his holineſſe hating all ſin.

In the Almightineſſe of his power ſubduing his enemies.

In the Soveraignty of his Dominion ruling all Creatures, ſo that upon juſt ground the Pſalmiſt aſſerts, *the Lord is known by the judgment which he executeth.*

To cloſe up this firſt Generall.

Uſe.

1 O that you to whom though not the name *Jehovah*, yet *Elohim* is given in Scripture, of whom this Lord hath *ſaid yee are Gods*, would be like to God, and make your ſelves known in your office by executing judgement; be ſure it be judgement, according to the rules of Law & Juſtice; otherwiſe you do not execute but perſecute. To pardon Ravens and cenſure Doves, to paſs by blaſphemies againſt God, & puniſh miſplaced words towards men, to connive at wilful profanations, & condemn ignorant or paſſionate miſcarriages, is not משפט but צרקה משפט, but צעקה, as the elegant Prophet phraſeth it, *Iſa.* 5. 7. But in a way of right and equity ſpare not to ſhew your ſelves reſolute,

In ſpecial to Magiſtrates. Pſal. 82. 6. *Dat veniam corvis vexat cenſura Columbas*, Ovid. Not judgment, but oppreſſion, righteouſneſs, but a cry.

Qui de malis pœnas non sumit, bonos iniurias afficit.
Se malle beneficio nullam gratiam reportare quàm maleficio pœnas non irrogare.
Hosea 12.6.
Zach. 7.9.
Jer. 48.10.

it was a wise saying of *Pythagoras*, he that doth not malefactors right, doth the good wrong, and *Cato* professeth he had rather be ungratefull then unjust: God bids Magistrates keep judgement, but not as a prisoner; execute it, but not as a Malefactor; keep it, that is, observe; and execute, that is, performe: Oh remember justice is Gods legacy, and he hath made you his Executors and Administrators; be carefull to see his Will fulfilled; Execution in Policy is like Elocution in Oratory, the prime of all. It was a good Speech of one concerning *Nerva* his Government, *malum esse enim imperare sub quo nemini cuiquam liceat, sed longè pejus esse sub eo vivere sub quo omnia liceant*, to English it in few words, Tyranny is better then Anarchy. Saint *Augustine* pithily sayth of a remisse Magistrate *parcendo sævit*, he is cruell in shewing mercy, and that not only to others but himself, incurring that curse which belongs to him who *doth the work of the Lord negligently*; that Apothegme of *Lewis* the thirteenth of *France*, being most true, *that Prince which can and doth not punish, is no lesse guilty then the offendor.*

Oh then far be that *Machiavellian* policy from those who have the bridle of authority in their hands, to lay the reynes on every ones neck, and allow the people to do what they list; That grosse Hereticks, obstinate Schismaticks, or open prophaners should passe without due censure for feare of losing a party; no, rather take up that heroick resolution, *fiat justitia, & ruat mundus*; let Justice be maynained, though the World be ruined. But what ever carnall reason may suggest, wee shall finde at last no better way to prevent the ruine of the Campe, raging of the Plague, drowning of the Ship, then the stoning of sacrilegious *Achans*, slaying adulterous *Zumries* and *Cosbyes*, and casting froward perverse *Jonahs* overboard, Obedience is the best sacrifice, punishment of disobedience the next; and were Magistrates more, God would be lesse known in his judgements.

Josh. 7.21.
Num. 25.11.
Jonah. 1.15.

In generall to all.

Let the Lord be knowne, and acknowledged in his wrathfull executions. Better indeed were it to know him in his liberall collations as a Donor; but however let us know him in just visitations as an Avenger, since as one well, *ideirco à Deo flagellamur ut cognoscamus iratum; quem nolumus cognoscere pro-*

Oleaster.

propitium; therefore doth God thunder and lighten in his puniſhments; that we might own him in theſe, who would not behold him in the ſhining of his love; the truth is, we are all too loth to know God even in thoſe afflictions he inflicts on us; how long was it ere *Pharaoh* is brought to take notice of God? *Moſes* comes with a Meſſage, and he cryeth out *quis dominus? who is the Lord that I ſhould obey his voyce*, nay, when not only Gods word in his mouth, but a rod in his hand was ſtretched forth before and againſt him, he would never ſet his heart to it till after renewed ſtrokes and miraculous effects a confeſſion of Gods finger is extracted from him, and his Magitians; we rather aſcribe croſſe events to ſecondary then the ſupreme cauſe; *Noahs* Floud to an extraordinary concurrence of watry Planets; the drowning of *Pharaohs* Hoſte to an inconſiderate adventure upon too high a tide, and not to the wrath of God the ſole cauſe of both; but let us remember though we will not, we ſhall againſt our will know the righteous Judgement of God, and God in his righteous Judgements. There are two things which *Iehovah* makes his Enemies know in the day of his indignation, themſelves, himſelfe, their impotence, his might, their mortality, his eternity, their vileneſſe, his Sovereignty, both in the *Pſalme*, and both verſes attended with a *Selah* as moſt obſervable; *themſelves, that they are but men*, v. 20. himſelfe that he is *Iehovah*, in this *verſe*. As for us, let our endeavour be, though we cannot comprehend, yet to apprehend God; and that as in the height of his Majeſty, lenghth of his patience, breadth of his benefits, ſo in the depth of his Judgements; and as in all, ſo eſpecially thoſe which *ſnare the wicked in his owne worke*, and ſo I am fallen on the

Second Generall.

Exod. 7. 23.

A ſpeciall expoſition and exemplification of that aſſertion annexed; *the wicked is ſnared in the work of his own hands.* The wicked, ἁμαρτωλὸς ſo the 70 *peccator* ſo the vulgar; and true it is univerſally of every ſinner, his own workes ſnare him; it is *Lorinus* his note upon the Text, that ſins are called the *works of our own hands*, becauſe nothing is properly our own but ſin; the Merchant in the Goſpel ſold all he had to buy the Pearle, that is his luſts; nothing elſe being ours; and in theſe ſinnes is the actor ſnared; every ſinner ſaith Saint *Hierome*, carrieth about him

ropes, bands, torments to vexe himselfe, and Saint *Austin* in his Confessions *ipse sibi inordinatus animus pœna est* An irregular mind is her own executioner; and he that is wiser then both, tels us, *His own iniquities shall take the wicked himselfe, and he shall be holden with the cords of his sins*, Prov. 5. 22.

The Hebrew word used פעל signifieth both *opus* and *operis merces*, as a vertuous action is its own reward. *Psal.* 19 11. So an impious work, a punishment to it selfe.

Oh see the folly and deceitfulnesse of all sinne; *dum ungit, pungit*, with *Joab* while she kisseth she wounds us; *proponit quod delectabile supponit quod exitiale*, by pleasing proposals to flesh and bloud she allureth, and ruineth flesh and spirit; by the mantle of darkenesse, robe of honour, cloake of excuse, veile of modesty, yea sometimes cover of Scripture, and habit of vertue, she deceiveth and destroyeth the foolish sinners.

רשע רשע *idem quod.* רעפ *commoveri.*

More particularly, the Hebrew word noteth an unquiet turbulent, seditious and mischeivous person, one that is ever working, and accounts not himselfe well but when he is doing ill, nay, though it be פעל a laborious and painfull employment, the impiety of his heart speeds the improbity of his labour, for the accomplishment whereof he useth not onely industry but secrecy, *the works of his* palmes, for so the Hebrew word signifieth, and is accordingly rendred by some *opere palmarum suarum*; the *Palme*, saith *Ainsworth*, is a place where filthinesse may be hid, and wicked men are closely industrious to accomplish their hellish designes.

כף *palma.*

The locusts in the *Revelation* are said to have womens haire; the Hyæna a mans cæli; the Crododile mourning teares; the Syren Melodious notes; and the whore of *Babylon* her golden and sugred cup of fornication wherewith she makes drunke the Kings of the Earth. What *Carbo* spake of *Sylla*, is true of the Churches Enemies, they carry both the Lyon and the Fox in their breasts; and truly *Major metus ex vulpe quam leone*; the more secret, the more pernitious; still waters are ever the deepest, and silent counsels thunder the loudest. But yet neither policy, nor industry, activity of hands, nor subtilty of wits, can speed the designe or prevent their ruine; for *he is snared in his own work*.

Apoc. 9. 8. 17. 4

Corruit he sals, so the vulgar, *captus est*; so *Remigius, ut mus in muscipula*, he is taken as a mouse in a Trap: This work in the former verse is compared to digging a pit; what more laborious hiding a net, what more subtle? and yet he fals into the one, and

is

is caught by the other; snared he is in the disappointment of his intentions to ruine the Saints, yea against his intentions to his own destruction, and which is more emphaticall, we may read the preposition ב not only in but by, the wicked perishing by, and that not anothers, no not so much God, as his own hands; there need no trouble of devising a new stratagem; his own actions are sufficient to undoe himselfe.

The plotting of the wicked against the godly is like the throwing of a stone upwards, which falls down upon his head that threw it; and whereas the casting up is violent, the falling down is naturall: so true is that of S^t. *Basil*, it is not *addita pœna*, but *insita natura*, not so much the punishment as nature of wicked counsels to entrap the owners; that allusion of S^t. *Hierom* concerning the delusion of the Bow is very remarkable to this purpose; then a Bow is deceitfull, *cum sagittas putatur jacere & saucias tenentem*, when instead of sending the arrow forward, it wounds the Archer, yet such are all the Bowes the wicked bend, and Arrows they make ready to shoot at the upright in heart, S^t. *Austin* excellently represents the perniciousnesse of wicked workings by the kindling of a fire; that which burneth another must first be kindled it selfe, and as he excellently proceeds, *Malitia aut alteri non noceat fieri potest, ut tibi ipsi non noceat, fieri non potest*, that thy malice should not prejudice thy brother, it may be, that it should not prove injurious to thy selfe can never be, since what we brew we must drink, the fetters which the smith makes he must weare, wickednesse ever retorts on the owner; and no juster Law then that the workman should perish in his own impious and injurious Artifices.

Vetus verbum habet, compedes quas ipse fecit ipsius ut gestet faber.

Search if you please with *Ahasuerus*, the Records of time, sacred, Ecclesiasticall and prophane stories, you shall finde this aphorism verified in all ages upon all sorts of persons.

Mat. 13. 19. *In majestros scelera redierunt suos*, Sen. *Nec lex est justior ulla quam necis artifices arte perire sua.* Ovid.

Begin with him who is emphatically called ὁ πονηρὸς both the wicked and the witty one; how was that Sophister of worldly wisdom caught in his own fallacy? whil'st he crucified Christ, he crucified himselfe: and endeavouring by death to subdue the worlds Saviour, he was his own destroyer.

The disciples must not expect to fare better then the Master, the children then their Father; nor did they, the *Jewes* (I mean)

John 8.44. John 11.48. who *were of their father the devill* in the sentence of truth it self. They murder Christ least the *Romans should come* by murdering him the *Romans* comming is hastened it is S. *Austins* observation on that parable of the husbandmen, under whom is meant the Mat. 21.38. Iews, they say, *come; this is the heire let us kill him, ut possideremus occiderunt & quia occiderunt perdiderunt* they slew him that they might gain; because they slew him, they lost the inheritance. Memorable is the example of *Gideons* spurious son Judg. 9 53. *Abimelech* who by slaying 70 of his brethren that he might enjoy, lost both the rule and his life, and of *Sauls* putting *David* on the attempt of killing 100 *Philistims* with promise of his daughter, but desire of his life, upon which S^t. *Gregory* well observes, *unde succrescentis militis vitam se extinguere credidit, virtutis ejus gloriam inde cumulavit*, the means which he used to bereave him of his life, advanced his honour. Time would fail to tell you of *Achitophels* halter, *Hamans* gallowes, *Goliahs* sword, *Nebuchadnezzars* fiery fornace, of all which that of Saint *Ambrose* is verified as the peace of the Saints, so the plots of the wicked return into their own bosoms.

Quemadmodum revertitur pax in Dei servos, ab eis qui non receperant benedictionem patris; ita etiam malitia peccatorum qua iusto nocere conantur in eorum vertitur perniciem, Amb.

Adeo ut ventorum prælia ferre non possent, & propriis spiculis sternerentur. Idem.

The same Father giveth a notable example in some of the Churches enemies, who waging a War, were so mastered by the violence of a mighty winde that their Bucklers fell out of their hands, and their own darts were driven upon themselves; what should I tell you of *Alexander* the sixt, who was poysoned with the same poyson he had prepared for some of his Cardinals? Cardinall *Balue* who was made to hansell one of those cruell prisons whereof he had been the inventor; Pope *Hildebrands* servant, who stumbling was killed by that stone hee should have thrown on *Frederick* the Emperour at his devotions; *Eutropius* the Eunuch who first stood in need of the benefit of the Church to save his life, after he had obteined a prohibition against it from the Emperour; and of *Gryphus* his mother, who upon just suspition was made to take that draught wherewith shee intended to poyson him. All or most of the conspirators against *Julius Cæsar* dyed by the same daggers wherewith they stabbed him. *Marius* was wounded (being commander) with the sword himselfe made, when a Cutler. That Giant who tooke pleasure in throwing downe

scram-

scrambling mariners from the Rock, was himselfe cast down by *Theseus*. What should I stay to mention *Phalaris* his Bull, *Maxentius* his bridge, the Romish womens poysons, the *Hetruscan* South-sayers counsell concerning *Horatius* his image, which was so apparently dangerous to themselves that the children sang in the streets according to the Greeke Poet, ἡ δὲ κακὴ βούλη τῷ βουλήσαντι κακίστη the evill counsellour is most his own foe. That the wicked are thus snared, nothing more frequent; but by whom; the Text implyeth it and *Eliphaz* expresseth it, the Lord *taketh the wise in their own craftinesse*, Job. 5. 13. The hand of malice maketh the pit, and the hand of justice puts in; the hand of cruelty weaveth the web, and the hand of providence snareth the maker in it; *God is known in all his judgements*, but especially in those of this nature, which cannot be ascribed to chance or fortune, but onely God; *palam est & omnibus manifestum*, sayth reverend *Calvin*, *cum impius illaqueatur, Deum judicis partes implere*, God as a Judge is most eminently declared when the wicked is unexpectedly snared; by this means above others the enemies are shamed, and God is honoured; cloathing with shame and their own confusion are joyned together, *Ps.* 109. 29. indeed what greater shame then to be blasted in their hopes, out-witted in their policies, and ruined by their own devices? nor is the honour lesse to God then the shame to the wicked; it is the noblest way of conquest to foyle an enemy at his own weapons; what greater glory to *Benajah* then to slay the Ægyptian with his own spear, 2 *Sam.* 23. 20. God never appears so glorious, as when he makes the viperous works of his enemies, to eat out the bowels of their own Mothers. By these passages of providence the depth of his wisdome is obvious to the most shallow capacity, both detecting and defeating, countermining, nay undermining their closely contrived plots; and not only so, but the height of his Justice in causing them to gather rods for the punishment of themselves, and making the wicked smiths to forge the instruments of their own ruine.

Hesiod.

Calv. *in locum.*

To winde up the bottome of this thred.

Let the wicked tremble, and their joynts like *Belshazzers* smite together in the apprehension of this truth; let it cease their

Use.

Dan. 5. 6.

their mischievous workes, and cause both their hands to fall and their hearts to faint; for tell me is there not a cause? when according to the *Italian* proverbe they are in danger of being taken with the theft in their hands; While the meate was in the *Israelites* mouthes, Gods wrath overtooke them; and while the ungodlies designes are acting by their hands, the judgement of God findes them out. Why so much pains and secrecy to so little, nay to so bad purpose? know they not that their mischiefes like over-charged Peeces will recoyle upon their own breasts? that they build the walls of their hopes upon a sandy foundation, which will fall upon their own heads? fond men to kick against the pricks, nay which is worse bestial, since like the Boare they run with violence against the Trees of righteousnesse, and thereby dash out their own brains. Surely what the Moth is to the Garment, the Worme to the Tree, Rust to the Iron, that is, a mischievous work to the Author, fretting, eating, consuming him that acts it. *Improbo homine nihil imbecillius*, none weaker then the wicked, whose weapons are so easily wrested from him, and employed against him. It is hard to say whither is greater the sin or the punishment, since the malicious man though against his will is a selfe murderer He soweth curses like hempseed to make an halter for himselfe, and all such sooner or later shall have cause to say——— *propriis configamur hamis*, our armes are our harmes, and our own conceptions the death of their parents.

Esser colto conil forto in mano. Psal. 78. 30.

Wicked and fools are synonimous. Psal. 5. 5. Prov. 14. 9.

2 Let the Saints encourage themselves in the daily accomplishment of this doctrine, let them make a happy construction of the wicked's miserable destruction, even to banish immoderate feares far from their thoughts. *He that toucheth you sayth God, toucheth the Apple of mine Eye Zach.* 2. 8. of his Eye, so some read it, it being most true that the dust which the Churches adversarie raise against her, flyeth in their own eyes. Let not then the Saints looke at their present intents, but their works future event; their machination, but Gods Ordination; their raging fury, but Gods ruling Sovereignty; their subtile craft, but Gods sublime wisdom, which both over-powers and over-reacheth them, and let this be *Higgaion, Selah*, the last part.

The

The third Generall.

A tacite imposition of a duty to be performed by the Saints *Higgaion, Selah.*

Few words and obscure, but full and important, conteining more matter then could well be couched in so short a compasse by any other language.

The word *Higgaion* is but twice used besides in sacred writ, and that in the Psalmes; the terme *Selah* according to *Athanasius* 71 times in the Psalmes, and thrice in *Habacuck*; both together are no where found but in this verse, a manifest argument of more then ordinary, both weight and worth in this Scripture. The 70 and the vulgar wholy omit them; upon what just reason I see not. Some only conceive them as interjections expressing a sodain passion under an imperfect sence, but if you please to dive into this sacred Sea, you shall finde a rich pearle in the craggedshel of both these Words. Pf. 19. *ult.* 91. 3.

1 *Higgaion* is generally derived from הגה which signifies *locutus est*, to speake, and that properly with the mouth metaphorically with the heart: a word that noteth (saith one) such a study and exercise of minde as oft breaks out into voyce. Both constructions may afford us instruction, that the judgements of God deserve, and challenge both our serious meditation and ready promulgation.

1 They are to be meditated and pondered in our hearts; when God had made an end of his works he appointed a Sabbath to rest in from his works, and to delight himselfe in what he had made, *qui Sabbattizavit creando docet nos Sabbattizare meditando*, he that appointed a Sabboth from the Creation, teacheth us to solemnize Sabbaths, yea to spend our dayes in meditations. The Works of God may well be resembled to choyce hangings: which must be spread abroad by diligent contemplation, not folded up in oblivion; or to dainty dishes which we must not *deglutire* but *ruminare*, swallow down, but chew carefully, so as we may taste the sweetnesse of them. They that goe down into the deepe, sayth the Prophet *David*, behold thy wonders, and onely those who goe down into the depth of sacred contemplation, can and shall see the wonders of God; every common Star of Gods goodnesse deserveth our Eye; but chiefly Pf. 107. 23, 24.

chiefly the blazing Comets of his vengeance, lest while we neglect to set them before our Eyes, they fall down upon our backs: and as all Gods judgements, so especially his wonderfull snarings of the wicked; this among others it is that *Eliphaz* calls on *Job* to *marke, to wit, that the steps of a wicked mans strength shall be straitned, his own counsell shall cast him down; for he is cast into a net by his own feet for he walketh upon a snare.* This is the onely way to make others misery our happinesse, their damage our profit, while what they feele we behold, nor yet is this enough unlesse to meditation we joyn

Job 18.2.& 7.

2 *Promulgation* in publishing with our mouthes the Works of Gods hands; this was *Davids* resolve to *speake of Gods Righteousnesse and his Praise all the day long, Psal.* 35 *ult.* And for this end among others, he calls the Tongue *his glory*, as being his best instrument to set forth Gods glory, the extent of this Word is well expressed to be *intenti animi murmur ex grato pectore enarrens Dei laudem*, a ready narration of Gods prayse from a gratefull breast; thus *Trevetus* renders it *sonitu* and others *solemni sono*, with a solemne sound to proclaim the Judgements of God. We must neither bury in oblivion, nor smother in silence Divine Justice in the wickeds ruine. The vowels of GODS works are not to be joyned with mutes; the dumbe Devill is as odious to him as the deaffe; wee must not be like *Plinies* ἄστομοι without Lips, Tongue, and mouth, to shew forth his parise; Indeed *sermo index animi*, the Tongue is the Hearts Midwife, and as our *Hearts indite a good matter*, so our *Tongues should be the Pen of a ready writer, Psal.* 45.1. the Psalmist joyneth the words of his Mouth, and the meditations of his heart together, *Psal.* 19. *ult.* as being inseparable companions in publishing our Makers glory. Meditation must not be still borne; the fire that burneth within cannot but flame forth. By serious thoughts we make an impression of Divine Judgements on our selves, but by our words wee make an expression to others whereby though Gods honour can receive no essentiall addition in it selfe, yet it hath a clearer manifestation to others.

צדיקים יזמנו
gaudebunt iusti.

The *Caldee* Paraphrase expresseth more then both these, to wit, an affection of joy in meditating and proclaiming the judge-

judgements of God; we must not onely thinke but say, and say but sing, and sing but shout, yea, boast and glory in the just vengeance of the Almighty. We have all joyned together, *Ps.*64 at the 8th vers, mention is made of the judgment, in that the *wickeds tongue shall fall upon his own head.* In the following, of our duty, to consider wisely, declare faithfully, glory joyfully herein, to the end of the Psalm. When the wicked are brought to and condemned at the bar of justice, it is *Hilarie* Terme with the Saints. *Zechary* doubles the exhortation, *Rejoyce and sing.* *Zephany* trebles it, *Rejoyce, sing, and be glad.* The Church hath ever practised it, *Moses* and *Mirian*, *Barach* and *Deborah* the whole Church of the Jewes, all thankfully rejoycing in their adversaries destruction. So true is that of the Psalmist, *The righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of his enemies.* Not as it is their misery, but Gods glory; their confusion, but others conversion: a revenging of their own wrongs, but a satisfaction of Divine justice.

Zech.2.10. Zeph.3.14. Psal.58.10.

2 To seale up my discourse of the Text with the word *Selah*, the broad Seale of *Davids* Hymnes, and this verse. A little word, yet I might expend a great deale of time in explication of its severall references to the matter, Musick, Auditors. But I must hasten.

Avenarius sayth, in all the Rabbins he cannot finde a certain signification of the word; as for the Etymology, some derive it from סלח *consternare*, and so it is sometimes a note of humiliation and dejection, *Psal.*79.11.68.7. others from סלל *elevare*, and so it notes *elevationem vocis ad Psallendum, mentis ad meditandum*, a lifting up of voyce and heart in singing that to which it is annexed. If wee consult with interpreters, wee finde a double sence of the word, noting eminencie and perpetuity, seriousnesse in, and duration of the duty.

1 Seriousnesse, *Ob rem summe meditandam. Tremores digna ejus in imo pectore reponatur.* Our first, nay second thoughts fall short of Gods works; it was *Eliphaz* his counsell to *Job*, that he should *stand still and consider the wonderous works of God*, Chap. 34.17. Wee must not onely (as we passe by) take a cursory view of, but rather stand full, or sit down, that wee may

draw the picture of God in his punishments; it is not a transient aspect, but an exact view, whereby our hearts may be the more affected with them.

לעמית *Meditatio semper.* Hier. αἰὼν ἀεί, *Sym.* Psal 111. 4.

2 Constancy. The Caldee and *Hierome* read it, for ever; the Hebrew Doctors say, that where *Netzak* or *Selah* are used, it notes no end of that thing. The sweet spices of Divine workes must be beaten to powder by meditation, and then layd up in the Cabinet of our memories. God hath made, saith the Psalmist, his *wonderfull works to be remembred*; he gives us the Jewels of deliverances not (because of the commonnesse of them) to weare them on our shooes, as the Romans did their Pearles; much lesse to tread them under our feet; but rather to tie them as a chaine about our necks. He workes strange and glorious judgements, not to be written in sand or water, but rather in Marble with a Pen of Iron and the point of a Diamond. The Impressions of Gods marvellous acts upon us must not be like that which the stone makes in the water, raising circles, beating one wave on another; and for a time making a noyse, but soon after it sinkes down, and the water returneth to its former smoothnesse: so we while judgement is fresh, to publish it from man to man, and soone after let it sinke into the depth of oblivion, and we returne to our old sinnes. *David* was of another mind, who resolveth to *remember the yeeres of the right hand of the most high*, *Psalm* 77. 11. The Heathen had three graces inseparable sisters; the one to give, the other to receive, the third to returne, and all painted young; to learne us, that benefits should never wax old in our remembrance.

For this cause the Saints of old composed songs, appointed Daies, penned Chronicles, erected Monuments of Gods goodnesse and greatnesse. In this respect for ever honoured be that Honourable Parliament, who made it *statum diem & statutam legem*, enacted it for a Law in *Iacob*, and an Ordinance in Israel, the solemnization of this daies deliverance.

And deservedly commendable is your practice, my Honourable Lord, and worthy Senators, who have with joy and triumph presented your selves this day in the Courts of the Lord. Me thinks your gratitude appeares of the same colour, with

with that of the robes you wear, a Scarlet colour, dyed in grain; such as length of time wipes not off. Nor must I forget to encourage you the Tribes of our Jerusalem, the Heads of those Tribes, who weare the Liveries of praise, and are come up to the House of the Lord to giue him thanks.

The houre I see is expired; but surely what St. *Austin* said of the Feast of Pentecost I may well apply to this Festivall, *Gaudet produci hæc solemnitas*, it wouuld be extended beyond an houre, nay a day. I could ever wish with *Joshua* that the Sun would stand still, the day were twice as long, that we might enlarge our joy, while the Romish Proselytes gnash their teeth.

What then remains, but that as the Prophet *Elijah* stretched himselfe on the Shunamits dead child whereby it revived; so I the severall parts of this Text to this dayes occasion, that the dying memory thereof may revive among us?

Having drawn the picture of my Text in its severall lineaments, what is wanting but that I take a review, compare it with the pattern, and let you see the likenesse of the Text to the time, that so it may appeare drawn to the life?

Finally, having cut out and made up the garment of this Scripture by explication, give me but leave to put it on by application, that you may see how fashionable it is for the time, and beneficiall it may be to your soules, and I shall then dismiss you.

Ἀνακεφαλαίωσις or an Application of the whole to the Gunpowder Treason.

For our cleerer and quicker dispatch, be pleased to walke with me through these three Stages. The enemies worke, Gods work, our worke; what they would have done, what God did doe, what we should and ought to doe. The worke of mischief in which they were snared. The worke of judgement wherein, if ever, God was known. Our work of duty, now and ever to be performed.

1 The adversaries work. *Opus mirabiliter singulare, & singulariter mirabile.* Such as the present age may well admire, the future age will hardly believe, and no former age can parallel. A treason without a reason; yea to use St. *Hieroms* expression,

of the face of the fourth Monarchy, without a name, *quia crudelitas sine modo*, cruelty without measure. A worke without a match, though to have been acted by a Match; in a word, a plot so odious, a Tragedy so direfull, that the actors would not have owned it when effected: but as *Nero* fathered the burning of *Rome* on the Christians, so had they prepared a Proclamation to cast it on the Puritans.

If you aske who were the authors of this worke, the word in the Text well fits them, they were *wicked*, seditious, yea traiterous troublers of Israel; the word is singular in the Text, and it was one wicked incendiary, *Faux Orci*, a Firebrand of Hell, that should have put the *consummatum est* to this horrid worke. But withall the word is taken collectively, and there wanted not a combination of wicked men in this designe; those in the Text are called in the former verse Heathen; these in the plot were Papists; so much the worse, because pretending Christians.

We shall doe no wrong to that *Caiaphas*, high Priest of Rome, and man of sinne, not *caput*, but *canda Ecclesiæ*, if we attribute, at least, the encouragement of the worke to him, as being, though not an actor, yet by his Buls an abettor of it; such have their Popes indeed ever been, their *Vrbanes Turbanes, Pii Impii, Clemens Inclemens, Hildebrand Halbrands.*

We shall do as little injury to the Jesuites, Jebusites, Judasites rather, if we impute to them the contrivement of the worke. These indeed are the onely Schoolmen that fetch arguments out of the Shambles, and conclude all their Syllogismes in *Ferio*; the best Pulpit men to strike to the heart with dead, not lively, occisory, not operatory Sermons. They may well be called *Centimani*, as having a finger in every State, and know no better way to build up their Church, then by blowing up Kingdomes. Theirs was the head worke, and tongue worke in this plot, to absolve, resolve, pray, prophecy. You have heard their Psalmody, *The memory of novelties shall perish with a cracke.* That when it had come to passe, it might have been said, *The mouth of the Lord hath spoken it.* They were the men who justified as lawfull, nay sanctified as pious, yea, would have

have glorified as meritorious, this helliſh worke.

The actuall managing of the worke, was by a certaine number of Engliſh Gentlemen, but with Romiſh hearts, who drew together like an Impoſtume to an head; theirs was the hand-worke to hire a Cellar, digge through the wall, buy in the proviſion, and execute the project; and ſo the accompliſhment of the worke was theirs; the Jeſuites as the Poet, and they as Actors in this Tragedy.

If you inquire what moved them to the deſigne, they tel us in their Confeſſions, Religion, Neceſſity, Conſcience; wicked men indeed to defend ſlaughter with conſcience, cover miſchiefe with neceſſity; patronize Rebellion with Religion; no wonder their rage was fierce, when grounded on a falſe zeale. It is the worſt madneſſe *inſanire cum ratione*, nay *religione*, to be madde with an opinion not onely of reaſon, but religion; men are never more violent, then when they thinke God is of their party, and as charity is accounted coldneſſe of Religion, ſo a pretended zeale of Religion cauſeth coldneſſe of charity.

But what was the intent, or rather extent of their worke? In ſum it was a Parliamentary breakfaſt, an irrevocable writ of diſmiſſion to that high Court; our Enemies will tell us where our ſtrength lyeth; it was to have *cut off head and taile, root and branch in one day* as the Prophets expreſſion is. *Eſay.* 9. 14. One hath well preſented the marke theſe wicked ſhot their arrowes at in five words.

Rem, Regem, Regimen, Reginam, Religionem.

The King apparreld in his Royall Robe, with an Imperiall Crowne on his head, holding a Scepter in his hand, ſitting in his Throne, in the midſt of all his State, ſhould have beene depoſed from his Majeſty, nay, expoſed to their cruelty.

The Queen his conſort in wedlock, ſhould have beene his conſort in woe, and the Prince at their knees, heire apparant to nothing but their miſery. Briefly, the hope of ſucceſſion, oracle of wiſdome, Chariots of Iſrael, buttereſſes of ſtrength, guardians of juſtice, Maſters of Aſſemblies, glory of Nobility, and flowre of the whole Kingdome, ſhould have been cropt, cut off, deſtroyed, had this worke ſucceeded.

Achitophels

Achitophels Treason against King *David*, the Falerian Schoolmasters treachery against the Noble youth of that City, *Hamans* conspiracy against the people of the Jews, were short of this; which was to have swallowed up King, Nobles, Commons, all; So that as *Asia* was called the *grave of Rome*, for the many Nobles buryed there, *Westminster* would have been the grave of *England*.

A desperate attempt, and no lesse dangerous the meanes of atchievment; it was a worke of no small labour, a worke of their *Palmes*; no lesse secrecy. It was not to be effected by force of Armes, that is manifest, nor by stab of Dagger, that is visible, but by an insensible element, and that most fierce of all others, fire, and that most hellish of all fires, Gun-powder, couched in a darke vault, inclosed in Barrels, inwironed with
Psal. 142. 3. Irons, invellopt with wood, and coale, all fiery fewell. *Insidiantur in abscondito* to use the Psalmists expression, they say to the earth cover us, as fearing least the whistling winde, or singing fowls of the aire should reveale it;

------*Itum est in viscera terræ.*

Those hellish Pioners spare no pains to digge out the bowels of their Grand-mother, Earth, that they might gnaw out the bowels of their Mother Country, and this just under the upper house of Parliament; that *where the Lawes* (said they) *received their life, the Law-givers might their death.* A death never to be painted out to the life, a brewing such as never the like was tun'd up for the destruction of three estates; a designe that should *uno ictu, tactu, ictu, nictu*, with one toueh, in one moment have sent those worthies of our *Israel* to the Grave, yea, in their intention to hell it selfe.

See here a cruell intent to shed bloud, a bruitish cruelty to teare bodies in pieces, a devillish bruitishnesse to do it by powder, nay, indeed more then devillish; for whereas the Devill is
Revel. 12. 4. said to *sweep with his taile the third part of the Stars of Heaven* these would have darkned the Sun, turn'd the Moon into bloud, yea, swallowed all those glittering Stars of this Horizon, then united in an happy constellation, in obscurity.

That this worke of their hands may be the more prosperous, they

they sow up their lips, swear a silence, and back that Oath with the Sacrament. *Catilines* immanity and inhumanity need be no wonder, who made his souldiers pledge each other in a draught of mans bloud; these drinke the bloud of God; and, as they conceive it materially; that they may strengthen their hands in their bloudy designe, *Pauls* enemies vowed neither to eat nor drinke naturall food till they had kill'd him; these eate and drinke Sacramentall food to speed the slaughter of thousands; and among the rest of him that was more then *ten thousand of us*. What wickednesse will not men attempt to atchieve their intended malice?

How neere this work of darknesse was to have been brought to a fiery light judge you! It was not according to *Jonahs* Prophecy 40 dayes, nor 4 dayes, nor scarce so many houres; *nox una interposita* one night betwixt, and but a part of that neither, ere the terrible blow had been given, and we destroy'd.

The hand of mischief was ready to have done the work, before it was known to be lift up; the snare on our heeles, before it was discovered to be laid; the poyson almost at our throats, before we could see what maner of liquor it was. We might well say with *David*, 1 *Sam.* 20. 3. *there was but a step between death and us*; and apply that of *Anacharsis* concerning those that were in a ship 4 fingers from the water; *there was but 4 fingers between them and death*; a step, a finger of that Caitiffe of the Cave might have laid all our honour in the dust.

See, all things are in a readinesse, the plot contrived, actors designed, Cellar hired, Engines provided, Powder hid, a train laid, and that black-bird of hell at hand, with the match to have put a period to the treason. How doe these audacious confederates applaud themselves in their pregnant hopes; and promise all their own. The next heire is designed; Proclamations prepared, Honours divided, Instruments of cruelty provided; not so much as the garments of the new Dukes and Earles but are made up. The letter laid *God and Man are agreed to punish the wickednesse of the Times*; but stay there: Man was agreed, God was not (blessed be his name) he was at, but not of their counsell: true indeed there was but a *tantum*

non and the flames had gone over our heads. We were at the pits brinke in the jawes of destruction, there wanted nothing but thrusting in of the *Falx*, sickle to cut us down, or *Fax* fire to blow us up: a touch of *Guy Faux* to have rent us in pieces, but

Nocte pluit tota, redeunt spectacula mane.

The ungodly were many nights digging a pit for us, and before morning they fall into it themselves: he that was [illegible] a present refuge, opportune helper, slept in, entrapped them in their own snare, and discovered his justice in detecting their malice, which leads to the second particular.

2 Gods worke *dignus vindice nodus*, a knot fit for a God to untie; not man but the Devill devised it; not man but God defeated it; [illegible], it was not in the brains of men to prevent it, so far indeed from our prevention, that it could not come into our imagination, it was not in the Arms of men to oppose it; no band of men could have rescued from the devouring fire, onely in the *knees* of God, so that in this, if in any thing, the Lord was known as a just Judge.

3 Be pleased a while to trace the severall steps of the discovery, and you shall plainly behold, it was not, it could not be any other but Gods finger that manacled their hands, and snared them in their work; for tell me

4 What was it that extorted the meanes of revealing from his pen, whose tongue had sworne concealement; that made him, who was acting the ruine of many, to consult for the preservation of one? not any innate pitty in the traitor, but the over ruling Soveraignty of God; What was it that inclined the heart of that Noble Lord, to publish and communicate the letter which detected the treason? Not popery or carnall policy; but the all-disposing providence of God. What was it inspired (I can call it no lesse) the breast of that Royall King, otherwise free from jealousie (as a badge of tyranny) to suspect the danger; and by a violent unnaturall construction of a phrase to finde out the violent unnaturall destruction that was hatching; not so much his own prudence (though otherwise great) but the wisdome of the Almighty. What was it, that infatuated the traitours who (while the plot was but suspected) had opportunity

to

to eſcape, that they ſhould try the utmoſt, and afterward ſharpened the edge of all mens ſpirits againſt them where they came to kill ſome, ſurprize the reſt; even before a Proclamation could overtake them, but that juſt ſeverity of God? Finally, what was it that prevented the ſurpriall of that Noble Lady *Elizabeth*, and inſurrection of the Papiſts, when thoſe Rebels whiſpered the feare of a Maſſacre into their eares, but the merciſull goodneſſe of God; ſo that all the attributes of God were concentred, and met together in this dayes deliverance; and which is yet more remarkable in it ſelfe, and ſutable to the Text, thoſe Antichriſtian Mole-warps were taken in their owne pit; thoſe Romiſh fowlers caught in and by their own net. Was it not a worke of one of their hands and pens that firſt gave cauſe of ſuſpition, and was the meanes of diſcovery; did not their owne tongue fall upon them, when the Colloquie betweene *Garnet* and *Hall* at the Tower proved the cleareſt Teſtimony againſt them, in a word, did not the Powder ſinne flye in ſome of their faces? when among others two of the Traitors were wounded accidentally by Powder in an houſe, and afterward both killed by a ſhot; ſo truly was this Scripture fulfilled in this example before the eyes of all men. And ſurely, were not our Romiſh Proſelytes drunke with the wine of Sodome, and nurs'd with the milke of Dragons they would behold, beleeve and repent. The Papiſts call much for a Judge of controverſies between them and us, but why take they not notice, how God hath time by time ſhewed himſelfe a righteous Judge, pleading our cauſe and preventing their plots? but I feare a ſpirit of deluſion is fallen upon them, and therefore I ſhall betake my ſelfe to that which concernes us to doe, the

3 Laſt particular, our worke. I know you have long looked for an end, much ſpeaking is a wearinſſe to the fleſh, and long hearing offenſive to your patience, yet ſpare me but a few Minutes while I teach you your duty, and I hope you will have cauſe to ſay, the latter end of the Sermon is better then the beginning, let then our meditation continually fixe it ſelfe on both theſe objects.

1 On the Enemies work, and that ſo long till it have

wrought in us an impression of these following duties; even till it have flamed us with a fiery zeale, awakened us to a cautelous vigilancie, and engaged us unto mutuall unity: of each a word.

1 Let it inflame us with a fiery zeale and holy indignation against the scarlet impudent whore of Babylon; who is ever in travell with a Babel of our confusion: Oh let us detest with a perfect hatred their practices, whose mercy is cruelty, Religion faction, devotion sedition, whose zeale is fire, Martyrs are traytors, and Saints devils; and not onely their practices, but their principles, which are the wheels that move them to these cursed executions: I meane those Jesuiticall Doctrines wherewith mens hearts being once poysoned they care not what villany they attempt. Among which I observe three principall Engines, that are no small enducements to treasonable projects. The Popes power to dispence with Oaths, the legality of murthering Princes, and a Toleration of various Religions; observe but the Powder plotters, and you shall finde their despaire of obteining a free toleration, their opinion of the lawfulnesse of killing Kings, and blowing up Parliaments, were the strong incentives to this mischiefe; and that all of these devillish opinions, are the plain assertions of the Jesuites; I need not stay long to demonstrate.

Gretzer expresly asserts concerning the Oath of fidelity, that the Pope may free his Catholike Subjects from it when their King rules tyrannously. The sandy foundation on which he and the rest built it, is the power of binding and loosing given to *Peter*, and indeed to all Ministers of the Gospel by Christ, to wit of sins, not Oathes.

The Mutthering of Princes is a common tenet indeed, these two, *Deum comedere*, *Regem occidere*, to eat their God, and kill their King are the abhord Maxime of these unreasonable men. *Mariana* accounts it a moderate way to poyson a Chaire, or garment for the killing of Kings. *Francis de Verone* commends the act of that desperate wretch who assaulted *Henry* the fourth of *France*, as just and Heroick; nay, one of their Popes, *Sixtus* the 5th made an Oration in praise of that Fryer, who

mur-

murthered *Henry* the third of *France* (though no Protestant) saying a true Fryer had kill'd a counterfeit. Yea, had his Cardinals been as forward as he, they had Canonized him for a Saint; what need we goe farther then this present businesse? in *Paris*, *Oldborne* and *Garnet*, that were executed in *England* for this Treason, are enrold in the Catalogue of Martyrs, and certain English Priests censured for praying for their souls, as though they doubted of their Crown of Martyrdome: as that valiant *Papistomastix* in his time, Doctor *Featly* hath left upon record that he saw the former, and heard the latter credibly reported.

Doctor *Featly* his *Clavis Mystica*, p. 574.

As for Toleration, it is true, it is far from their own practice where they have power; witnesse their cruell Inquisition, (indeed none are more tyrannous where they beare rule, then they that plead for this licentious liberty, where their own way cannot be authorized) but yet they maintain it lawfull and indeavour to attaine it where their Religion prevails not. Thus Father *Parsons*, Cardinall *Allen*, and *William Bishop* a Seminary Priest, doe all of them assert both in *Thesi* that Religions fundamentally differing are consistant in the same Kingdome; and in *Hypothesi* that it is not onely lawfull and convenient but honourable for the King of *England*, to permit the free exercise of the Romish profession. I hope the bare recitation of their damnable Doctrines is to us a sufficient confutation. All I aime at is to warne us that while we declare an utter Antipathy against the Romanists; we doe not Sympathize and joyne issue with them in any of their cursed opinions. Oh farre be it from us to thinke that any humane power may dispence with, and make what construction it pleaseth of the many Oaths and Protestations we have taken; particularly that Solemne Covenant, wherein we have lift up our hand to the high God. Farre be it from any of us to have a malicious thought against our Liege Soveraign; rather let us make Prayers and supplication for him. And (which I wish there were not too much cause of) beware we that none of us defend or indeavour that intolerable toleration of all Religions. It was the course *Julian* the *Apostate* tooke to root out the very name of

Doctor *Featly* his *Clavis Mystica*, p. 464.

1 Tim. 2. 2.

Christianity by setting open the door to all Heretiсks and Schismaticks. I say no more, but know that Religion is the Soul of the body of a Common-wealth, and guesse your selves what a monster that Kingdom will be that is informed with an 100 Souls; yea, undoubtedly the toleration of many will prove in time the subversion of the one Orthodox Religion in that Church wherein it is granted.

I have onely one request before I leave this exhortation, to you famous Citizens (it will be a work well becomming your thankfull hearts; and a part of answer to *Davids* question; Psal. 116. 12. *what shall I render*) that now while you are piously consulting to settle, and advance the maintenance of your preaching Ministers? you would take into your thoughts, the erecting and endowing a Colledge or Society of able instructed Scribes, who' with their pens dipt in the Nectar of Sacred Writ; may (as with swords) cut off all superstitious Idolatry, and the head of that *Hydra* of Heresie which riseth up so fast in this declining age.

The Crocodiles about the Banks of *Nilus*, if rub'd or but prickt with a Quill of *Ibis*, are so stupified that they cannot stir, and the pens of Orthodox Writers are the presentest remedy against the poyson of errours; how might this prove as a Towre of *David*, where the Horsmen of *Israel* might have Shields and Targets to fight the Lords Battails.

Secondly, let it awaken us to a cautelous vigilancy, we need not a Prophet to tell us what is spoken in *the King of* 2 Kings 6. 12. *Syria* his *Bed-Chamber*, I meane, the Popes conclave. Remember the Powder-Plot, *Garnets auferto Gentem perfidam*; and you may smell their intentions. True it is that vault of darknesse was discovered, but there is another vault of wickednesse in their hearts; and one depth will call for another; one fire kindle another; and one like beget another. *Equone credite Teucri*. The Aspe lies in her hole, and doth but waite for the warme Sunne. The Gyant lurketh in his Den; and watcheth but a fit season, the devils Powder-Mils are still doing; store of this Coyne is minted daily at *Rome*, and new exploits forged on the Anvils of Jesuites Braines. They had no small hand in our late sad divisions; Oh let us never be too secure, if we meane

mean to be ſafe. Theſe Chamelæons will take any colour, theſe *Proteus* like will turn themſelves into any ſhape. Aske among their friends, what a Jeſuite is they will tell you, *every man*, and with their Father the Devill, care not to *transforme themſelves into children of light*, and though *ravenous wolves* to appeare *in ſheepscloathing*. Oh let us never cry Peace, whil'ſt our Enemies have their Bowes ready bent, and Arrowes prepar'd to ſhoot at the upright in heart.

3 Let it engage us to mutuall unity; and now, Oh that I had the Silver Oratory of *Demoſthenes*, or rather the Golden mouth of *Chryſoſtome*; nay, yet rather the heavenly tongue of Angels, that I might charme you into a ſweet harmony! But what ſpeak I of charming your eares, unleſſe God perſwade your hearts? *Oh thou God of Peace, work in us a love of Peace, and then work for us the bleſſing of peace.*

Conſider I beſeech you, could not the wicked works of our Enemies hand be able to ſnare us, and ſhall we ſnare our ſelves by our own work? have not their ſwords been able to pierce us; and ſhall we ſheath our ſwords in each others bowels? doe we this day rejoyce in their deſtruction, and ſhall we give them cauſe one day to laugh at our diviſions? hath not *Rome* and all her confederates been able to blow us up, and ſhall we undermine our ſelves? ſhall *England* and *Scotland* doe that each againſt other which the Kingdoms round about could never yet accompliſh? Oh let it not be told in *Gath*, and publiſhed in the Streets of *Aſcalon*; let it never cauſe a Feſtivall in *Rome*, and holiday in *Ireland*, that they ſhall heare the two Nations are tearing each other in pieces. Let us remember whoſe part it is, even the *envious mans*, to ſow the *tares* of diſſention. He endeavoured a rent between God and *Job* by that Calumny, *doth Job ſerve God for nought?* Nay, to make a Schiſme in that bleſſed unity betweene the Father and the Sonne, by tempting CHRIST to goe beyond his Commiſſion. Oh let not us, who call the Church our Mother, have the Devill to be our Father; I entreat, I obteſt, I adjure, by all the bands of union betweenus, the oneneſs of that faith we live in, King wee live under, Covenant we are obliged to, that we may be one: for the

Job 1.9.

Mat. 4.3.

the confirming of this with our brethren, and obtaining it among our selves. Oh you who are the vigilant Governours and peaceable Inhabitants of this Metropolis; let your purses freely contribute, counsels maturely act, Prayers to God, humble Remonstrances, and Petitions to man be still continued; least otherwise, if we should take up the sword againe to fight each with other, we put such a sword into our Catholique common enemies as wil not easily be wrested out: nay, (which is far worse) a sword into the hands of our God to *avenge the quarrell of his Covenant*, and we may justly fear, God will say of such a crying iniquity, (should it ever be acted, which his mercy avert) *it is revealed in mine eares, and it shall not be purged from us till we die.*

Isay 22.14.

2 Let our meditation dwell on Gods worke, and that so long till it have elevated us with a joyfull gratulation, encouraged us to a confident expectation, and strengthned us in earnest supplications.

1 Let it elevate us with joyfull gratulation to that God who as on this day mercifully declared himselfe both a protector of Sion, and a detestour of her enemies. Indeed whom should we magnifie if not God? and for what, if not for this? I may well use S^t. *Austines* words, *quisquis non videt cæcus est; qui videt & non gaudet, ingratus est*; he that beholds not Gods wonderfull, both mercy and severity, in this deliverance is grosly blind; He that beholds and blesseth not, is ungratefully dumbe.

Had this monster, which was come to the birth, bin brought forth, this day would have bin Englands *Vespers*, and Romes *Mattens*, our Funerall, their Festivall; instead of this pure worship, these blessed opportunites we now enjoy, we might either have bin plung'd into grosse superstitions, such as cringing to Crucifixes, adoring Images, turning over beads, babling to Saints, wandring in Pilgrimage, or else have bin drag'd to a Rack or stake, the proper Engines of that Romish Antichrist.

Oh! let the streames of our thankfull joy flow as high, as our sorrowes (had these things come to passe) would have made them to ebbe. Since we were not as on this day made *oblatio*

tio matutina igne devotionis, an early burnt offering to that Moloch of *Rome*, let us make our selves *oblationem matutinam igne devotionis*, a morning sacrifice by the fire of devotion to the God of Heaven; and since that bitter Cup passed from us, *let us take the cup of salvation, and praise the name of the Lord.* Psal. 11. 6. 13.

Nor let the Law of ἀμνηστία here take place, though it be ἡμέρα, let it not be ἠμερόβιος, may this day never be outyeard, but let all Generations call it blessed. *Aristotle* observes of the Ancient *Gracians*, that they placed the Temple of Thankes in the midst of the street, that being obvious to all mens eyes, it might ever put them in minde of their duty: and surely, if we shall either deprave with malice, bury in oblivion, lessen with envy, suppresse in policy, neglect in security, or reject through a novell fancy of superstition this dayes solemnity, we should eminently provoke Divine fury: no rather let the mercy confer'd judgement executed be graven with a Pen of Iron on the posts of our doores, tables of our hearts, and hornes of our Altars for ever.

2 Let it encourage us to a confident expectation, that he which hath bin will still be known by the judgement that he executeth; former experiences are just grounds of future confidence; Gods infinite love, *nec largiendo exhauritur, nec benefaciendo fatigatur*; is a Sun ever shining, and a Fountaine always running; neither is his hand shortned that he cannot save his Church and destroy his adversaries. What therefore *Zeresh* said to *Haman* concerning *Mordecai*, by way of supposition, let us apply in a position; ours is the Orthodox Religion, before which the Popish faction hath begun to fall, and shall so fall as never to rise againe. Though the Romish harlot cry up ignorance as the Mother of devotion, honour Traytors with Martyrdome, glory in her Bulls, and Indulgences, make Saints and Angels her Advocates; yet know the time is at hand that *shee shall come in remembrance before God to give her the Wine of the fiercenes of his wrath, and she shall sink like a milstone into the bottome of the sea.* Isay 59. 1. Hest. 6. 13. Rev. 16. 19. 18. 21.

Nor let us only be confident in regard of her, but all other enemies of the Churches Truth and Peace. I meane irreconcili-

able

able Sectaries. That how ever they act strenuously, watch cautelously, plot secretly, compasse Cities and Countries industriously, and by that means increase exceedingly; though they endeavour by cunning devices, subtill stratagems to retard our Peace, hinder our establishment, foment our divisions: yet the day is comming when they shall be snared in their own works, the vizard be plucked off from their face, and it shall appeare to all the World that their wisdome is but craft, humility baseneſſe, faith faction, zeale contention, and pretended fervour in Religion formall hypocrisie.

3 Let it strengthen us in fervent supplications, for the full accomplishment of his works, and our hopes. Let us then end this day of Praises with prayers; and what shall we pray? even that of *Deborah*, *so* (as did these Traytors, sodainly, surely, gloriously,) *let all thine enemies perish, O Lord*, Judg. 5. *ult.* or more suitably to the Text, that of *David*, with his spirit not of revenge but zeale, *Psal.* 35. 8. *Let destruction come upon them at unawares, and let their net which they hid catch themselves, into that very destruction let them fall*, or as it is, *Psal.* 109. 28, 29. *let them curse, but blesse thou; when they arise let them be ashamed. But let thy servant rejoyce, let our adversaries be cloathed with shame, and let them cover themselves with their own confusion as with a mantle*; or if you will in the words of our late solemne League and Covenant, that all Incendiaries, Malignants and evill instruments which hinder the reformation of Religion, divide between the King and his people, or one of the Kingdoms from another, may be discovered, brought to publike tryall, and receive condigne punishment; In a word, let it be our daily petition at the Throne of Grace, that all the enemies who rob our Church of her Truth and peace (between whom as Christ was, his Church is still crucified) may be detected; *That God would make his enemies as a wheele*, and always turn their fire-matches into halters to hang themselves, who will not bow their necks to the yoke of the Lord, that so God may still be known in that Romish Babylon for an avenger; and in our English Syon for a refuge, from one generation to another, and let all true hearted Protestants say, *Amen Amen.*

FINIS.

ORdered by the Lords in Parliament assembled, that Mr. Hardy is hereby thanked for his great pains taken in his Sermon preached yesterday before their Lordships in the Abbey-church Westminster, it being the Monethly Fastday: And he is hereby desired to cause the same to be Printed and published, and that no person whatsoever doe presume to print or reprint the same, but by warrant under his own hand.

John Brown Cler. Parliament.

I doe appoint Mr. Samuel Hardy and William Greenhurst, to Print my Sermon.

Nath. Hardy.

Die Jovis, 25, Febr. 1646.

ORdered by the Lords in Parliament assembled, that Mr. *Hardy* is hereby thanked for his great pains taken in his Sermon preached yesterday before their Lordships in the Abbey-church *Westminster*, it being the Monethly Fastday: And hee is hereby desired to cause the same to be Printed and published, and that no person whatsoever doe presume to print or reprint the same, but by warrant under his own hand.

John Brown Cler. Parliament.

I do appoint *Nathanael Webb* and *William Grantham*, to Print my Sermon.

Nath. Hardy.

THE ARRAIGNMENT OF LICENTIOVS LIBERTY, AND OPPRESSING TYRANNY.

IN A SERMON

Preached before the Right Honourable House of *PEERS*, in the Abbey-church at *Westminster*, on the day of their solemn Monethly Fast, *Febr.* 24. 1646.

By Nathanaell Hardy, M^r. of Arts, and Preacher to the Parish of *Dionis-Back-church.*

I will get me to the great men, and will speak unto them, for they have known the way of the Lord, and the judgement of their God: but these have altogether broken the yoke and burst the bonds, Ier. 5. 5.

They chose new Gods; then was war in the gates, Iudg. 5. 8.

Pertinet ad innocentis Magistratus officium, non solùm nemini malum inferre, verùm etiam à peccato cohibere, & punire peccatum, aut ut ipse qui plectitur corrigatur experimento, aut alii terreantur exemplo. *Aug.*

Disciplina est magistra Religionis, magistra veræ pietatis, quæ non ideo increpat ut lædat, nec ideo castigat ut noceat. *Idem.*

Remota justitia, quid sunt regna nisi magna latrocinia, quia & ipsa latrocinia quid sunt nisi parva regna. *Idem.*

LONDON, Printed by *R. L.* for *Nathanaell Webb*, and *William Grantham* at the signe of the Grey-hound in *Pauls* Church-yard, 1647.

E71.42

THE ARRAIGNMENT OF LICENTIOVS LIBERTY, AND OPPRESSING TYRANNY.

TO THE

RIGHT HONORABLE

The House of

PEERS

Assembled in

PARLIAMENT.

Thrice Noble Worthies:

IF any thing were presented in this subsequent Sermon, meriting your Honours acceptance; it must be that despised Jewell of *plain-dealing*. The truth is; Considering on the one hand, the Auditors dignity to whom I spake, my desire was to avoid rudenesse of Expression; Remembring, on the other, JEHOVAH's Majesty in whose Name I spake, my endevour was to use faithfulnesse in Admonition.

Obiurgationi semper aliquid blandi commisce; facilius penetrant verba quæ mollia vadunt quamque aspera. Sen.

I well know, Reprehenſion to Great men muſt be wrapped up (as wee do Pils) in Sugar, that it may more eaſily be ſwallowed, and work before they think on it. We muſt come to your Lordſhips *byſſinis verbis* with ſoft and ſilken Phraſes, as the Mother of *Cyrus* charged him who was to ſpeak to the King. But yet withall, the Great God who hath advanced you to Nobility, hath engaged us to Fidelity: it is no time for Miniſters to be cold or ſilent, when ſins are bold, and ſinners impudent. That commiſſion given to the Prophet *Iſaiah*, and in him to all Gods Meſſengers, was never yet revoked: *Cry aloud, ſpare not, lift up thy voice like a trumpet, to tell Judah of her ſins, and Iſrael of her tranſgreſſions.* It is true, Preachers by their faithfull boldneſſe will find enemies as *Moths* to their perſons, and *Worms* to eat up their credits; but by their treacherous ſilence they ſhall procure a worſe *Moth* to their ſouls, and *Worm* to gnaw their conſciences. Freeneſſe in ſpeaking truth, may occaſion hatred from men without; but it will certainly procure love from a gracious God above, and peace from a ſerene breaſt within.

Iſa. 40. 1. *Prædicator veritatis tacens confumitur; flagellat conſcientia uſque ad conſumptionem illum qui homines quando opus eſt vetat is verbere non flagellat.* Lyr.

My Lords, It was the unhappy lot of this Diſcourſe, when preached, to meet with many Auditors whoſe eares were hedged about with thorns, and tongues have ſince been ſharp as ſwords: Theſe have branded both it and the Author, (probably in your Honours hearing) with the ſcandalous reproach of *Malignancy*, and what elſe might render the one fruitleſſe, and the other odious: For what reaſon I know not, except (that for which St. *Paul* was accounted an enemy by the Galathians) *telling the truth*: As if flattery

Inter veteres Philoſophos verbum non vulgariter celebratum, tres deformes filias à tribus formoſis matribus oriri, à pace otium, familiaritate contemptum à veritate odium.

Gal. 4. 16.

were

were the badge of amity; and they who are faithfull to your Souls, must therefore be reckoned as false to your Cause. But, sure I am, in the end, these seeming Friends will appear your worst Enemies, who would tickle your *Honours* with flatteries to the death; whilst your seeming reputed Enemies will approve themselves your best Friends, who by gentle blows of Reproof on the eares, endevour to rouse you out of the swound of Security.

Hæc est conditio veritatis, ut eam semper inimicitiæ consequuntur, sicut per adulationem pernitiosæ amicitiæ conquiruntur; libenter quod dilectat auditur, & offendit omne quod nolumus. Hier.

Infœlix amicitia quæ illum quem diligit, tacendo tradit diabolo. Carthus.

Magis amat obiurgator sanans, quàm adulator dissimulans. Aug.

For my own part, I hope I shall ever abhorre as well verball, as reall Symony; and rather choose, *pro veritate convitium, quàm pro adulatione beneficium*; To expose my self to byting Detractors, than incurre the just censure of a fawning Flatterer.

For these envious Whisperers, I shall become an hearty petitioner in my Saviours words, *Father, forgive them*: And if by my removall, yea, ruine, (though too unworthy) any thing may be contributed to the setling of *Sions bound*, I shall thank them for doing me such a favour against their wils; and my hope is, their wrathfull calumny poured out like mud to defile my Name, shall prove *like water* to clense my ways the more.

For your HONOURS, I blesse God that you were the Eare-witnesses and Judges of my doctrine; neither doubt I but your Wisdoms will discern malice to be the spring of those slanders cast upon my self.

As for these Labours, (which if weighed in the ballance of a severe judgment, I confess are too light) it hath pleased your Lordships to allow them some grains of your charity, in a favourable construction;

and

and find them weight, to set the stamp of your Authority upon them, and make them currant Coyn for the Presse. Them, together with my self, I lay at your Honours feet, and in submission to your command have committed to the Worlds eye.

Some illustrations of the Text, which I then omitted, lest I should tyre your patience, I have now inserted, lest I should injure the Sermon.

Give mee leave (my honoured Lords) to end with one request to You, for GOD, to GOD, for You.

To you: That however I may deservedly be cast out of your memories, yet the sacred Truths herein contained may be imprinted on your breasts.

For you. That the LORD of Lords would strengthen your Honours hearts and hands, to the preservation of Purity and restauration of Unity: That so in your Noble Persons and Families, you may be the happy Subjects, to the Church and Kingdome, honourable Instruments, of many choice and precious Blessings. To which he shall ever say *Amen*, Who is,

Your HONOURS

Unworthy, yet

Faithfull Servant,

NATH. HARDY.

A 1

THE ARRAIGNMENT OF LICENTIOVS LIBERTY AND OPPRESSING TYRANNY.

HOSEA 5. 10, 11, 12.

The Princes of Judah *were like them that remove the bound: therefore I will poure out my wrath upon them like water.*

Ephraim *is oppressed and broken in judgement, because he willingly walked after the Commandement.*

Therefore will I be unto Ephraim, *as a Moth, and to the house of* Judah *as rottennesse.*

SHarpe and harsh Scripture, unsutable therefore may some perhaps say for a Noble Auditory. Great mens delicate eares cannot endure scratching expressions, it is granted, yet their corrupt hearts have need of searching instructions; and every good Preacher must act the part, not so much of a Cook to dresse savoury meat for the palate,

as of a Physitian to prescribe wholsome (though bitter) potions for the soul.

If, but it is a terrible threatning text, unseasonable, may others say, for these conquering times. Nothing more unwelcome then in dayes of Serenity, to sound out woes of Severity; when God seems to open his hand in blessings, that Ministers should open their mouthes in menacing what more disastfull? It is true, but yet what more needfull? We must not think (with the *Athenians*) that we have clipt the wings of victorious prosperity, so that it cannot flie from us; or with *David*, that our *Mountain is so strong it cannot be moved*: that our Nestis made in the stars, and our estate exalted above the Region of mutability: no, (Beloved) deceive we not our selves with vain dreams; God hath not poured out so many favours upon us like oile, but the sins of Princes and People may after all provoke him to *powre out wrath like water*; and though the violent effusion of bloud be ceased, yet the fretting moth of division remayns. Deservedly therefore doth the Magistrate renew these Fasts, and no lesse justly ought the Minister *facere opus Dei in die suo* on these days of humbling to use means of humbling, both by tart reprehensions of sin, & smart denunciations of wrath, that the one may be repented, the other prevented: which was the ayme of God by the Prophet, in the words now read; *The Princes of Judah, &c.*

It is the observation of learned *Rivet* on this Booke that *Hosea* in its severall parcels puts on the habit of various persons, *Vatis, Praecones, Patris, Amici, Judicis*, of a Prophet foretelling, Herald proclayming, Father chiding, Friend counselling, and Judge censuring; this latter hee seemeth in Gods Name to take upon him here, not only bringing in as a Plaintiffe a bill of Indictment against, but passing as a Judge an heavy sentence upon both *Judah* and *Ephraim*.

So that the words naturally fall asunder into these two branches:

§ *Accusatio verè.*
§ *Comminatio severa.*

An

An accusation of Sin.
A commination of Punishment.
A charge full of Verity.
A doom full of Severity.

The charge is laid against the two Tribes, and the ten: the two under the name of *Judah*, the ten under the name of *Ephraim*, so called Synedochically, because that was *Tribus amplissima & Regia*, the greatest and the highest Tribe; The Princes of the one, yet so as that the People are not exempted: The people of the other, yet so as that the Princes are not excused. The former in the beginning of the tenth Verse, *The Princes of Judah were like them that remove the bound.* The latter in the end of the 11th. Verse, *because he willingly walked after the commandment.* The doom is as ample as the charge, pronounced severally against *Judah* and her Princes in the close of the 10th. Verse, *I will powre out my wrath upon them like water.* Against the people of *Ephraim* in the first clause of the 11th. Ver. *Ephraim is oppressed and broken in judgment.* Joyntly, against both *Ephraim* and *Judah*, Vers. 12th. *therefore will I be unto* Ephraim *as a moth, and to the house of* Judah *as rottennesse.* Zanchius.

And now (mee thinks) my text like an ingenuous picture looks upon all here present, in which both Nobles and People may behold their sin and danger represented. In the description of which it shall be my endevour to be brief, and plain; brief, that I fall not into the errour of the text, and be *like them that remove the bound* of the time; plain, that not the meaneſt Auditor be *oppreſt and broken in his judgment*; and let it be the prayer of us all that the grace of the Spirit may be *powred on us like water*, so as we may *willingly walke after the commandements* which shall from God be delivered to us, and the Word of the Lord (so the *Caldee* reads it) may be *as a moth* to our sins, *and rottennesse* to our corruptions. *Verbum autem meum erit quasi tinea, &c.* Targ.

And so I begin with the first generall, to wit, the charge, and that as it is drawn up concisely, yet fully;

First, against *Iudah* and her *Princes*: *the Princes of Iudah*, &c.

This Prophet was one of the sharpest Preachers that ever God sent to his people; his commission was primarily intended for *Ephraim*, yet collaterally extended to *Iudah*; his Sermons contain plain detections, full convictions, and impartiall arraignments of all sorts of sinners, none are spared, neither Prince, Priest, nor People; hee summons all three, Verse the first, and chargeth the chief in this, even the *Princes of Iudah*.

A pattern worthy of imitation by all Gods Messengers; those who are fishers of men must catch as well great as small fishes in the net of reproof; faithfull Ministers must not despise the meanest for the sins sake, nor spare sin in the highest for the mans sake; it is Gods command to *Ieremiah*, that hee should not be *afraid of any of their faces to whom he sent him*: Chap. 1. 8. the truth is as *Maximus* said of *Phocas*, *Si timidus est homicidam erit*, if we feare their faces, wee kill their soules; if we flatter their sins, we murther their persons; of all places a Parish-Church becomes the Pulpit; for a Minister then to pick feathers off great mens coats, and sow pillows under their elbows, when he should be shooting arrows at their sins, and pricking their consciences with the needle of rebuke, what more odious? Of all persons, Nobles stand in most need of plain (though humble) admonitions these are the best dainties wee can present them with, as being Novelties all the yeere long, since, *whilest they abound in the confluence of all other things for the most part they want faithfull reproovers*. Let therefore the Philosophers resolve be taken up by all Preachers, *mori malo quam simulare*, rather to dye then to dissemble, ever remembring that as Philosophy, so Divinity, *Stemma non sufficit*, must know no man after the flesh; accept no mans person, but impartially divide to every one their portion, reproof to whom reproof belongeth, yea, though they be Princes, for so doth our Prophet here accuse *the Princes of Iudah*.

Quid deest omnia possidentibus? ill: qui verum dicat. Sen.

But what is the offence that these great Delinquents are charged withall? they were *like them* saith the text, *that re-*

meve

move the bound. Saint *Hierom* calls *Hosea*, *vatem commaticum & per sententias loquentem*, one whose expressions are both sententious and ænigmaticall, couching much in a little; such is this, I have now in hand: I will not waste my precious time, nor tyre your Honourable patience vvith the various conceits Expositors have upon this clause; give me leave only to present you with a double construction, the one literall, the other metaphoricall, both probable and profitable for our instruction.

1 Those that literally understand the words, read the particle *caph* as a note not *similitudinis*, but *veritatis*, of likenes, but truth, as the Greeks somtimes use, for ὡς for ὄντως, and so the fault here taxed is *Avaritia Principum* the covetousnes of the Princes in that they were, *in alienas fortunas invadentes*, unjust usurpers of other mens Rights and possessions.

How hainous a sin this is appears by that strict prohibition which God himselfe gives against removing of neighbours Landmarks, *Deut.* 19.14. backt with an execration, *chap.* 29. 17. and that seconded with a woe by the Prophet *Isaiah* 5.8. A vice so injurious that it was odious to the Heathen, and therefore the *Romans* condemned the meaner sort who were guilty of it to the metall houses, and banished the better sort with the losse of the third part of their estates: so that I cannot but wonder with what face our Anabaptists assert, and I fear if (permitted, would endeavour) a Community of goods. I grant the primitive Christians had all things common, but that was χρήσει not κτήσει in regard of use, not right, and that by voluntary consent, not necessary command; the truth is that morall prohibition of stealing must be abolished, and the Evangelicall precept of Charity is needlesse, if eyther men might not erect bounds of their possession, or others might lawfully remove them at pleasure.

A crime then it is, and that most incident to Princes, it too often falling out that *potentiæ incrementum sceleris occasio majoris*, the greatnesse of their power seems to warrant the vastnesse of their desires: Two instances among others are most remarkable; the one in sacred, the other in prophane story,

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the one of *Ahab* who fals sick for *Naboths* Vineyard, and at last determines to burn the Bees rather then lose the honey, cruelly writing his title to the land in the owners bloud. The other of *Alexander--cui non sufficit orbis*, whose triangular heart the round World cannot fill, and therefore weeps that there was no more to conquer, to whom that Pyrate wittily replyed when checked by him for pillaging ships at Sea: *& cur tu orbem terrarum?* why do you ransack the whole world? Indeed that Proverb of the Sea is too often verified of great men, that they are ill neighbours, their covetous desires being aptly resembled by Saint *Basil* to fire which burns from house to house, and Wood to Wood, while there is any materials to feed it.

O beware we of this *Caninus appetitus*, dog-like greedines to swallow up all we can; if *Dives* is tormented *quia cupide servavit sua*; what shall be his portion, *qui avidè rapit aliena?* if those fists which too closely keep their own, shall be cut off, what shall become of those hands that are opened to grasp other mens estates; we see all creatures know and keep their bounds, fishes the water, beasts the earth, birds the aire; let men learn of them, and especially let Magistrates remember that note of *Cajetan* upon *Exod.* 18.20. though it might suffice a private man not to be covetous, yet it is required of them to be haters of covetousnesse.

Quamvis sufficiat homini privato esse avarum non sufficit tamen principi aut iudici sed oportet tam alienum esse ab avaritia ut oderit ipsam. Cajet.

I end this with one short consectary, if it be a sin with an *Anathema* to remove our neighbours, what is it to alienate the Churches bounds? *Solomons* Proverb resolves it fully, *it is a snare to him who devoures that which is holy*, *chap.* 20.25. O take heed of a sacrilegious surfet, a disease so perilous, that envy it self cannot wish a worse to an enemy. *Cecil* Lord *Burleigh* gave advise to his sonne, that hee should build no great house upon any Impropriation, wel-knowing it would be built upon a sandy foundation; surely for the spoyls of the Church, private families, yea the whole Kingdome mourns. *May this Parliament so far honour God, rather God so far honour this Parliament as not to be removers, but restorers of these bounds.*

The

2 The other interpretation, though Metaphoricall in regard of the phrase, yet is most proper in respect of the sence, suitable to the note of similitude, and generally received by Expositours, for the better understanding whereof wee shall enquire what this *bound* is, and wherein the sin of *removing* it consists.

1 For the former wee must know that after the ten Tribes revolted from God, only the two were as his field and possession; the bound of this field considered as a State, was those rules of equity and justice; as a Church, those precepts of true Religion and worship which was given to their Fathers by God: those in the Judiciall, these in the Ceremoniall, both summarily and substantially in the Morall Law. *Parens* seems to understand it of the latter only, *Zanchius* chiefly, yet comprising both, and not without good reason, since not only the names (which in the Latine are derived from binding) but the natures of Religion and Law have Analogy with a bound; for as without bounds no man would know his own, or if he did know it, not retain it, or if retain it, not in quiet, so neyther can a people without Gods true worship and good laws.

Religio à religando. Lex à ligando.

1 The bound is *Segregans* distinguishing between *meum & tuum*, one mans possession from another; so do wholsome Laws civill Nations from Barbarians; by them were the Jews severed from all the people of the World. So doth the true Religion; by it were the Jews known from the Apostate Israelites and the Idolatrous Heathen, in which regard, God sayth of them, *I have severed you from other people that yee should be mine*, *Levit.* 20. 26. and this it is which separates us Protestants from Papists and Pagans, Hereticks within, and Ethnicks without the Pale of the Church.

2 The bound is *conservans*, preserving mens rights that one may not injure another; the Romans esteeme *Terminus* as a God to whom they committed the safeguard of their Lands, and in honour of whom they kept Feasts; and surely it is the Law which administers too, and upholds every one in their due, that might overcome not right, upon which ground the

Inde datæ leges ne sortior omnia posset. Ovid.

Cives non minùs oportet pugnare pro legibus quam pro mœnibus; absque legibus nullo pacto possit esse civitas incolumis, absque mœnibus possit. Heracl.

the Philosopher was wont to say we must fight for our Laws rather then our Walls, since a City may be safe without these, but not without them. Much more is this verified of Religion which *Plato* divinely calls, συνεκτικὸν πασῆς κοινωνίας καὶ νομοθεσίας ἔρεισμα, the foundation of all Laws, and preservation of all society. *Sine religione non princeps officium suum non subdit factent*; it is true devotion towards God that keeps us in orderly relation one to another.

3 The bound is *pacificans*, that which prevents controversies, and so preserves peace; it is true of good Laws which end all quarrels, most true of Religion which as it binds man to God in duty, so man to man in unity: While the Twelve Tribes continued one in Religion, they remayned one in affection and subjection; peace is both the Nurse and Daughter of Piety. No knot so firm as that which this tyes; so true is that of Saint *James, the wisdom from above is first pure, then peaceable*, Chap. 3. 17.

You have viewed the bound, now see the fault of the Princes in reference to this bound, for which I shall make use of a double translation.

First, some read it *transferentes* or *moventes terminum*, according to our English translation, they did remove or take away the Bound, and thus the crime reproved is *socordia principum*, the Princes extreame sluggishnesse in not administring justice and maintayning Gods worship according to his laws, *neglectis legibus neglectoque cultu divino ἀτξίαν induxerunt*, they cast off all care of Equity and Piety, *quod libuit licuit, every man did what was right in his own eyes.*

Zanch. Par. in loc.

And surely the accusation of the Princes for this as an iniquity, is a plain intimation of the contrary, as a duty, that they ought not only (which few deny) to uphold Civill Laws but (which many in this scepticall age impugne) to command Gods Worship. It is the command given to all *Kings* and *Iudges of the earth, serve the Lord in fear*, *Psal.* 2. 11. upon which Saint *Augustine* well observes *aliter servit qua homo, aliter qua rex*, A Magistrate must serve God, not only as a man,

a man, but as a Ruler; and when is that, but as the ſame Father excellently, *cum bona jubent, mala prohibent, non ſolùm quæ pertinent ad humanam ſocietatem, verùm etiam quæ ad humanam religionem?* When they both command thoſe goods things, and forbid the evils which appertain as well to divine worſhip, as to humane ſociety. Among thoſe many offices which *Plato* conceives belonging to Magiſtrates, hee mentions this as the chief; περὶ τὰ θεῖα ἐπιμέλεια, to take care of Gods ſervice. Indeed ſtrange it were that thoſe who are expreſly ſtyled *Gods*, ſhould have nothing to do in the matters concerning God, or that this care ſhould leſſe concern Chriſtian Governours (which ſome affirm) then the Jewiſh Kings. It is propheſied of the Church of the New Teſtament, that *Kings ſhould be their nurſing fathers, and Queens their nurſing mothers, Iſa.* 49.23. Sure then the child of Religion is intruſted to their charge. That which S. *Paul* requires to be the end of the peoples prayer for the Magiſtrate, ought doubtleſſe to be the end of the Magiſtrates care for the people, namely, *That we may lead a peaceable and quiet life in all godlines & honeſty,* 1 *Tim.* 2.2. I grant, as Law is the bound of a Commonwealth, ſo right Reaſon is the limit of Law; and as Religion is the bound of a Church, ſo Scriptures are the limit of Religion, beyond which nothing ought to be required as eſſentiall and neceſſary: yet this hindereth not but that Magiſtrates through their own induſtry, and the advice of learned *Councels* or *Synods*, ought to find out and eſtabliſh that Religion which is moſt conſonant to ſacred Writ. It is true, mens conſciences cannot be compelled to embrace the faith profeſſed; no more can their hearts, to the love of morall vertues: yet in regard of outward conformity, they may and ought to be enjoyned the frequenting of Gods publike Worſhip and Ordinances, the means of both. It is better to be *compelled to a Feaſt*, then run to a Fray; and it is a juſt Quære, whether they who would not have the Magiſtrate compell them, (had they power) would not compell the Magiſtrate? Wee muſt indeed diſtinguiſh *inter violentam conſcientiarum coactionem, & publici exercitii prohibitionem.* That all mens judgments ſhould in

Pſal. 82.6.

Luke 14.23.

Gerard.

every thing assent to the rule established, cannot be expected; That none should dare publikely to practise the contrary, ought to be required. The power of Religion lyes in its purity, and purity in its unity: divers kind of grain in one ground, of beasts in one yoke, of clothes in one garment, are forbidden in the Law; and shall divers Religions be allowed in the Gospel? I have read indeed of a *Turk*, who resembled the diversity of Religions in his Empire, to the variety of flowers in a garden; but Christian Magistrates must account them as weeds, which if not pluckt of, will soon overtop the flowers of Orthodox doctrine: so true is that saying, *Religionem everti, quisquis religionum varietatem inducit*; Mixtures in, are the undoubted bane of sincere worship. A strict obligation of weaker consciences to things meerly indifferent, may prove injurious: sure I am, a free toleration of divulging errours in matters necessary, will prove pernicious. *Nullum pejus malum libertate errandi.* What more dangerous for the ship then to sayle with every winde, since it must needs dash upon the rock? For the sheep, then to wander through every pasture, since it will quickly be devoured of the Wolves? And what then can be more perillous for the people, then to have liberty, or rather a licentiousnesse of transgressing Religions bound, to the eternall hazard of their souls? It is the offence here charged upon the Princes of Judah, *they were like them that remove the bound.*

Marsil. Ficin. Florent.

August.

Cald.

Secondly, others read it *mutantes*, as those that change the bound: and so the sin condemned is *instabilitas Principum*, that not being content with the worship which God had delivered to, and was received by their ancestors, they went to the Israelites bounds of *Bethaven*, yea, to the Heathen at *Damascus*, and imitated their Idolatry. An hainous and pernicious sin in Magistrates, to affect novelties in Religion. True it is, the bound of humane Laws is alterable, and yet not easily; *Solvenda, non rumpenda consuetudo*; Customs must be moved, before they be removed: but it is otherwise with Religion. *Stand ye in the wayes, and see and aske for the old paths, where is the good way, and walk therein, and you shall find rest*

A vera & avita religione discessisse mutat. Vir bonus est quis? Qui consulta patrum, qui leges iuraque servat. Virg.

reſt to your ſouls, ſayeth the Lord by the Prophet; *Jer.6.16.* S^t. *Paul* willeth *Timothy* to avoid κενοφωνίας; S^t. *Ambroſe* reads it κενοφωνίας: they are neer a kin: Novelties for the moſt part prove vanities, not verities. I deny not but the ſtinge of divine worſhip may be variable; and yet in this, venerable antiquity is not to be forſaken for novell fancy: however, the garment of truth never waxeth old. *Guevara* ſayth, a wiſe man is a friend to old books, and an enemy to new opinions. *Solomon* adviſeth his ſon, not to *meddle* with them that are given to *change*, *Prov.*24.21. It is the crime that is here charged upon the Princes, that they were *like them that* change *the bound.* 1 Tim.6.20. *Veritas nunquam ſeneſcit.*

But was this only the Princes fault? nay, the ſin was epidemicall; the generality of the people diſregarded equity, followed Idolatry. *Non excuſat populum, ſed oſtendit Principes corruptiſſimi ſtatus fuiſſe autores & præcipuè reos*: The Prophet doth not altogether excuſe the people, but chiefly accuſe the Princes as being the authors, and ſo guilty of the peoples ſin. Guilty they were, *Rivet. in loc.*

1 *Conticendo*, by conniving at and ſuffering them in their Idolatry. *Qui peccat a non corripit alterna, facit ſua*; Hee that having power, corrects not others faults, contracts them to himſelf. It is a witty and true conceit a Rabbin hath upon theſe words, taking them in a literall ſenſe: *The Princes were like them that remove the bound*, becauſe they did not cenſure thoſe who removed their Neighbours bounds. That Apothegme of King *Lewis* is moſt memorable: *The Prince who can puniſh a fault, and doth not, is no leſſe guilty then the offender himſelf.* It was a ſerious ſpeech a Jeſter uſed to the King who pardoned one of his Courtiers, ſaying, *It was the third murder that he committed*; Nay, replyed he, *this Petitioner committed but one, the ſecond and third was thine; had juſtice been executed at firſt, he would have done no more.* It is but equall, the fault of the inferiours ſhould be imputed to, when they are not impeded by their ſuperiours.

2 *Præcipiendo*, in that ſome of them did not only permit, but command the removing of the bound. So we read, that

wicked King *Ahaz* sent a pattern of the Altar at *Damascus* to *Uriah* the Priest, enjoyning him to build one according to it, and offer on it, 2 *Kings* 16. 10, 15. When subjects doe evill by precept, they increase the Rulers sins so fast, as they increase their own. If *Saul* charge *Doeg* to kill the Priests, *Jezebel* require the Nobles to stone *Naboth*; and *Ahaz*, *Uriah* to alter Gods altar; they may well be taxed as deeply engaged in those sins.

3 *Precedendo*, by not only conniving, but commanding, nor commanding only, but practising themselves the violation of this bound, being like those Kings of the earth, mentioned *Psal.* 2. 3. who said, *Let us break their bonds asunder, and cast away their cords far from us.* It is the unhappy priviledge of greatnes, to warrant by example, as wel others as its own sins; whilst the unadvised vulgar take up crimes on trust, and perish by credit. Actions of Rulers are rules for the peoples actions; their both good, and ill patterns, become usefull, and hurtfull to those that are under them. If the Mountains overflow with waters, the Vallies are the better; and if the head be full of ill humours, the whole body fares the worse. *Vita Principis censura*, Princes lives are more read then their laws, and their Exmple passeth as currant as their Coyn:

Plin. Paneg.

Claud. *Mobile mutatur semper cum Principe vulgus.*

If *Nero* like Musique, all *Rome* will turn Fidlers: The *Egyptians*, if their Kings be lame or blind, will maym themselves. Let but a Pharisee say, Christ ought to dye, the vulgar dare blaspheme themselves to hell. If a Peasant meet Luxury in a scarlet robe, he dares be such, having so fair a cloak for it: the common people are like tempered wax, easily receiving impressions from the seals of great mens vices. The truth is, a wicked Magistrate, *tanto obest quanto praest*, injurieth as many as hee governs: *Qui in conspectu populi male vivit, quantum in se est omnes se videntes interficit*; by licentious living, he proves oftimes a murtherer, little better then a Basilisk, only this kils by seeing others, Hee by being seen of o-

thers. No wonder then the Prophet puts the peoples ſin on the Princes account, chiefly complaining of them, that they were like thoſe *that remove the Bound.*

To end this part of the Accuſation, in ſome neerer Application.

Oh that there were not too juſt cauſe of removing the Bound from *Judah* to *England!* Shall wee reflect upon the former times? Might wee not then have beheld in the Commonwealth the Bound of Legall rule too much changed into Arbitrary government; in the Church, the Bound of Orthodox Proteſtant Religion groſly invaded and innovated? what elſe meant the open allowance of Sabbath prophanation, the manifeſt connivance at preaching, nay printing Arminian, yea Popiſh doctrines? the illegall introductions of ſuperſtitious Ceremonies, Tables removed, Crucifixes erected, Adoration towards Altars practiſed? So truly was it then ſaid (by a reverend Divine now with God) *England was a little place, but a great deal of Rome in it.* And oh that *Principes Judah, i.e. Eccleſiæ,* (ſo *Ribera* allegorizeth the Text) the then Governours of our Church, had not through their allowance and practice been the fautors, yea, authors of theſe abuſes. Mr. *Joſ. Shute.*

But to come neerer to theſe days: Is not the Bound ſtill removed in Families, City, Countrey, yea, the whole Kingdom? The well compacted hedge of our Laws is trodden down; ſo true is that Maxime, *Inter arma ſilent leges*, The voyce of Law cannot be heard for the noyſe of Drums. The well-wrought veſtment of our Religion rent (with *Jeroboams* garment) into twelve, nay, indeed into a hundred peeces, by ſchiſmaticall Sectaries. There were ſome amongſt the Philoſophers of old, *qui jactabant ſolæciſmos ſuos eſſe laudes & gemmas philoſophiæ*, Who accounted their rude Barbariſmes as the ornaments of Philoſophy. Such are our new Opinioniſts, who preſent their vain fancies as the exquiſite patterns of Gods minde. How are our Pulpits made ſtages, for every man to act his humour in; and our Preſſes market-places, for men

to vent their falſe wares and counterfeit doctrines? They all pretend to ſet the right bound, build the Lords houſe; but it is *Babel*, not *Bethel*, if wee may gueſſe by the diviſion of their languages; and whilſt they pretend to depart from a myſticall *Babylon*, they run into a literall one, I mean that of confuſion: Our women are not more ſick for new faſhions, then both men and women are for new Opinions. Shall I ſigh out my ſad thoughts in that patheticall complaint of *Vincentius Lyrenenſis*? *The raging madneſſe of many mens minds, impiety of their blinded eyes, and itching humour after errours, cannot be ſufficiently wondred at, whilſt not content with thoſe beams of Divine truth that have ſhone among us, they daily ſeek for* NEW LIGHTS; *yea, too many make it their only ſtudy how to adde, or change, or detract ſomwhat from our Religion.*

Vix ſatis poſſumus mirari quorundam hominum inſaniam, excæcatæ mentis impietatem, & errandi libidinem, qui non contenti divinitùs tradita & ſemel accepta fide, indies nova ac nova quærunt, & aliquid geſtiunt Religioni addere, mutare, detrahere. Vinc. Lyren.

And now, ô yee Sons of the Higheſt, be pleaſed to call your ſelves to an account; Remember you are not now in the Houſe of Lords, but in the Houſe of the LORD; not ſitting to judge others at your Bar, but to judge your ſelves at Gods Bar. As for mee, I cenſure you not, leſt I be found amongſt Judes *filthy dreamers, who deſpiſe dominion and ſpeak evill of dignities*. Only ſuffer a word of ſeaſonable exhortation, That ye would be pleaſed to ſet the Bound,

1 To your ſelves and your own families: Reprehenſion is moſt naturall, when it begins with modeſty at the Inferiours; Reformation is moſt effectuall, when it begins with Majeſty at the Superiours. *Pareto legi, quiſquis legem ſanxeris*: Nothing more unjuſt, than that they who place bounds to others, ſhould exempt themſelves. It was a good anſwer *Solon* gave, when asked how a Commonwealth might be ſafe, *Si populus Magiſtratui obediat, Magiſtratus autem legibus*; when the people are regulated by the Magiſtrate, and the Magiſtrate by the Law, You muſt not think looſneſſe and licentiouſneſſe to be the proper fruits of Greatneſſe, to ſwallow up your ſins in your wide Titles, as though Authority did conſiſt in nothing but giving men liberty to do what they liſt. It was a prophane ſpeech of him in the Tragedian, That *Holineſſe, Piety,*

Sanctitas, fides, pietas, privata bona ſunt; quà lubet reges eant, Sen Trag.

and

and Fidelity, are for private men, not Princes: nay, rather, *in maxima fortuna minima licentia*, the higher you are advanced, the more you are obliged; they had need goe more warily who ride upon the ridge of a hill, than those that travell on foot below. *That which is a mote in other mens, is a beam in your eyes. Quò grandius nomen, eò grandius scandalum*; I, and *eò gravius peccatum*. The eminency of your Honour aggravates others offences against You; and yours against God. As he said of ill Christians, so may we say of bad Great ones: *Ideo deteriores estis, quia meliores esse debetis*; they are by so much the worse, by how much they ought to be better: And the day is comming, when every licentious Nobleman shall cry out (as *Leo* the eleventh said to his Confessor, *Quam melius fuisset mihi si Monasterii quam Cœli claves tenuissem? How much better had it been for me to have climbed the ropes, then sate at the stern? To have been confined to a cottage, then inherited a palace?* O then, though you are exalted above others, be not carried beyond your selves: consult not what may stand with the might of your greatnesse, but the authority of your place. Say to your selves, O ye Princes of the earth, with *Nehemiah*, *Shall such an one as I flie? shall I whom God hath honoured so much, dishonour him by oaths so greatly? who am placed in an higher sphere then others, be either a dim, or a wandring star? Shall I who am most obliged to God by the bonds of wealth and power, exceed the bounds of truth and justice? Whom he hath made a ruler of the people, not rule my self and my own family? God forbid.*

Salvian.

King *James* to his son.

Salvian.

Nehem. 6. 11.

2 To the Land and Kingdome. Improve your place and power (my honoured Lords) that the bound of Law between people and people may be mayntained, without which a Common-wealth is but a wilde Forrest, wherein like beasts one devoures another; or a Pond, wherein the greater fish swallow up the lesse; *non populus, sed turba*, not a building, but a heap of stones. Endevour (what lyeth in you) that the limits between King and people may be preserved, so as neither Royall Majesty may invade the Subjects liberty, nor the Subjects liberty intrench too far on Royall Majesty. But I will

not

not looke into Whirl-pooles *of State*, leſt my head turn giddy: Religion is my errand, that the Bound thereof may be upheld againſt Errour and Prophaneſſe; thoſe Pyramides which are reared up in the ayre, and ſupport nothing, are the vain teſtimonies of frivolous mens inventions, but Pillars are rayſed up to uphold ſomthing. O! remember you are the Pillars of the earth, and Religion can neyther be deſpiſed without danger, nor ſupported without reward.

Right Honourable, our Mother the Church is now in ſore travell, you are her Midwives, the Childe ſhee brings forth will be eyther *Ichabod* or a *Benoni*, if it prove the *Ichabod* of a Toleration, the glory will depart from her; but if the *Benoni* of Reformation, the Father God will call it *Benjamin*, the Son of his right hand.

Me thinks (moſt Noble Patriots) I ſee Religion like a forlorn Damoſell in ragged attyre, with her diſheveled haire, weeping eyes, and bleeding wounds lye proſtrate at your feet; crying out like that woman of *Tekoah*, *help O ye Nobles to reſcue me from thoſe Wolves and Foxes, Hereticks and Schiſmaticks that preyupon me*; Oh be pleaſed to take her by the hand, rayſe her up; Set her upon her legs: place a guard about her, and drive away her enemies. Farre be it from Chriſtian Rulers, ſo much as to think what *Tiberius* ſaid *Deorum injurias diis curæ eſſe*, Let God revenge his own injuries; nay, rather doe you vindicate his truth, that hee may your honour. Remember I beſeech you, you are within the bounds of a *Covenant*; for what? a Toleration? No, an *extirpation of all Hereſies, Schiſmes, and prophaneneſſe*; what if while the Arke was floating on the waters of ſtrife, you were inforced to entertain Wolves and Lambs together, yet now that the waters are abated, and the Arke in ſome meaſure ſetled, ſend out the Wolves from the fold; Oh let your thankfulneſſe to God for preſerving the bounds of your poſſeſſions appeare, by your mayntaining the bound of his worſhip, ſuffer not your ſelves I beſeech you by ſelfe-reſpects and politicke Principles to be withdrawne from this worke; hee that pieceth Gods providence with carnall policy, is like

a greedy

a greedy Gamester, who having got all his game in his owne hand, steals a needlesse card to allure himself of winning, and thereby looseth all. It is an hard question, whether is greater Idolatry to preferre reasons of State, before Principles of Piety, or to worship a golden Calfe. Oh let Policy ever give place to Piety, your private affections be swallowed up in the common cause, as small Rivers lose their name in the Ocean. That practice of *Pompey* deserveth your observation and imitation, who when his souldiers would needs leave the Campe, threw himself down at the narrow passage, and bid them goe, but they should first trample upon their Generall. Oh let Hereticks tread down your Honours, ere you permit them to throw down the bound of Gods worship; it was the ennobling Epitaph of *Rodolphus*, *Ecclesiæ cecidit*; may it be your glory in after ages that you were the *Guard of good Lawes, Champions of Justice, Promoters of Peace, and Patrons of Religion.*

For the better preserving of this Bound be pleased to

1 Incourage and enlarge the Disciplinary power of the Church; let not her shepherds want sufficient means to keep out the ravening Wolves, and fetch in the straying sheep.

2 Effectually prohibit all from entring into the work of the Ministery but by the doore of *Ordination*; let not those be admitted to sit in *Moses* chair, who have not first sate at *Gamaliels* feet; it is true, the Vineyard of the Lord wants labourers; But I hope now the Kingdome is in some measure established, those may be re-admitted, whom not scandall, but conscience made uncapable for a time; may it never be the reproach of this once famous Church of *England*, that *her Priests were made the lowest of the People, and the lowest of the People made her Priests; that her grave unlearned Preachers were forced to turn Mechanicks, and simple ignorant Mechanicks entertained to be her Preachers.*

3 Speedily appoint due penalties for those who wilfully remove the bound, such as are odious Blasphemers, obstinate Hereticks, and notoriously prophane persons.

My Lords, you have done worthily in appoynting a solemn Fast for that invasion which Heresies have made of late upon the bound of our Religion, but as you take with you words, so take to you the sword, and thinke God sayth to you as he did to *Joshua, Wherefore lie you on your faces? up and be doing, take away the accursed errours from among you?* That of Saint *Bernard* is true, if taken *cum grano salis, fides suadenda, non imponenda*, Faith is wrought by perswasions, not compulsions; yet that of *Tertullian* is as true, *durities vincenda non suadenda*, obstinacie must be fore'd, not wooed; it was a Divine speech of *Seneca, Violatarum religionum apud diversas gentes diversa statuitur pena apud omnes aliqua*, divers Nations appoint various punishments, all some, for those that violate Religion, tell me, I beseech you, *It is a capitall crime to speake Treason against the three Estates of the Land, and shall it deserve lesse to belch out blasphemy against any of the three Persons in the sacrd Trinity? Is it an offence worthy of punishment to abuse the Sonne of a King, and is it lesse to dishonour the Sonne of God? shall they who rob your houses be condemned, and those that rob your souls escape? are those women which adulterate their husbands beds justly sentenced, and shall those that adulterate Gods sacred Word goe free? Fidem ne servare Deo levius quàm homini? Is it a more veniall offence to breake faith with God then man?* I speake not this to cast a blemish upon your Honours; I have learned so much State-Divinity as to distinguish between *voluntas signi & beneplaceti*, I well know the byas'd Boul may fetch a compasse to touch the Jack; dumb *Zachary* begat him who was the voyce of a cryer, neither doubt I but your former silence will end in a loud decrying of all hetrodox opinions and practises; my onely ayme is to add spurres to your pious intentions, that they may appeare by such peremptory actions, as the people may not deceive themselves with vain hopes of unsufferable liberties. It is to be supposed that as in the sweating sicknesse in *England*, the sick persons, when beaten on the face with sprigs of Rosemary by their friends, would cry out, *Oh you kill me you kill me*, whereas indeed they had

killed

killed them in not doing it, for had they slept, they had dyed; so those whom the sicknesse of Errour hath surprised, being suppressed, will exclaime and say, *Oh you persecute them, you persecute them*; whereas indeed it is not a persecution that lets out the life bloud, but a prosecution that lets out the corrupt bloud: Oh happy violence which puls men out of the fire, blessed bonds that tye men to Christ, comfortable fetters which keep our feet in the way of peace: Let this work be wisely, faithfully speedily accomplished, so shall the power of Religion be advanced, the name of God honoured, the mouthes of your enemies stopped, the feet of wanderers reduced, the hearts of the Gospels friends comforted, and Gods Ministers have no cause to complaine of *England's* as here the Prophet did of *Judahs* Princes; they *were like them that remove the Bound*; and thus I have given a dispatch to this first branch of the charge, referring to the Princes of *Judah*, to which as being most sutable to the Auditory, I have allowed an elder brothers portion of time; I hasten now to a brief discussion of

The second Branch relating to the people of *Ephraim* in the close of the eleventh Verse, *because he willingly walked after the commandement*. The last word of this clause is variously rendered; the 70 read it as if it were שוא vanity; the vulgar Latine as if it were יצא *à* צא that signifieth filthinesse; by both expressions they understand Idols, which the Scripture thinks worthy of no better names; in regard of the former they are sometimes called אלילים *quasi* אל אלים not Gods, without strength, or rather from אליל nothing, of no value; so true is that of Saint *Paul*, *an Idoll is nothing in the World*, in regard of the latter they are elswhere styled גלל גלולים a *stercus*, dunghill-gods sending up an unsavoury smell in the nostrils of the true *Jehovah*; and thus the phrase is most usuall in Scripture of *walking after Idols*, and *going after vanity*, in both which constructions the accusation seems to be framed against the Kings as well people of *Israel* who were guilty of grosse Idolatries.

The most received reading is צו as צוה *præcepit* according to

2

Ὀπίσω τῶν ματαίων. *Sept. post sordes.* Vulg.

Levit. 26. 1.

1 Cor. 8. 4.

Ezek. 22. 3. *Per contemptum.* Iun. *qui fœtore suo Deum offendunt.* Iob 31. 5.

1 King. 17. 15.

Deut. 8. 19.

to our translation, *the Commandement*, and so the fault was the peoples in walking after it; what this commandment was, you may read 1 *Kings* 12.28. The occasion and matter of it was this.

Jeroboam being the head of ten rebellious Tribes, thinks it not safe that they should go up to *Hierusalem* to worship; his suspitious heart, no doubt, told him, that Religion was a friend to loyalty, and if they still continued to worship the true God, they would ere long have embraced their right King; what then? rebellion against the King must be attended with defection from God; his politick braine findes out two neerer, and as he pretends, fitter places within their own territories *Dan* and *Bethel*; there he sets up golden Calves for them; makes woden Priests, and invites the people to worship them; thus one sin draws on a greater; *Cains* anger is seconded with murder; *Ahabs* covetousnesse attended with cruelty; *Peters* denyall backt with an oath; And *Jeroboams* rebellion with Idolatry.

But in what posture is the people? the text tels you, they willingly walke after his command; in the Originall there are two Verbs, the former whereof hath a double signification and translation.

הואיל וחלו

Coepit, to the Vulgar, he began to walk, the old way of worship was superannuated, and like an old Almanack grown out of date; a new invention is but presented, and the giddy people begin to walk after it; nor is it any wonder that *vis* follo weth *coepit*; having began, they walk on; sin is of a pleasing nature; especially Idolatry; the Prophet cals Idols *delectable things*; which being once imbraced are not easily rejected.

Isa. 44.9.

Ovid.

——*Facilis descensus*——
Sed revocare gradum——

It is a swimming down the stream; to stop is difficult; it is good advice therefore, *Principiis obsta* crush sin in the egg, and dash these Babylonish Infants against the stones.

2 *Voluit*, *lubens ivit*, the most generall and suitable reading

ding; *He willingly walkt.*] *Jeroboam* coyns Religiō in the Mint of his own brain, sets the stamp of a command upon it, and it passeth with the people for Currant; he erects golden Calves, & the brutish Vulgar like an herd of Beasts run lowing after them. It is no marvell, where *Voluit* goes before, that *Ivit* comes after; that *Ephraim* being *willing*, resolves to *walke*: the Hebrews say that this Verb is never without another at his heels; sure I am, the will never wants attendance. What the *primum mobile* is in the heavens, that the Wall is in the soul, carrying all the faculties about with its own motion: the Brain is a projector, the Eye an Intelligencer the Tongue an Orator, the Hand a Factor, and the Foot a Lacquey to the Wil: where she commands, the Head plots, the Mouth talks, the Eye looks, the Hands worke, and the Feet walke. *He willingly walked.*]

הואיל *semper habet post se verbum.*

The Prophet layes the Accusation against *Ephraim* in this form, for these two reasons:

1. *Ut omnem excusationem tolleret*, that their fig-leaves of excuse might be pluckt off. It is not seldome seen that People devolve their faults upon the Princes, Subjects on their Kings: so it is likely did this people upon *Jeroboam*, and say, *it was his invention to erect the calves, his prescription that required us to worship.* But here the Prophet silenceth all such objections: True, *he commanded; but you soon imbraced; he set them up, but you fell down before them.* It would not serve *Eue's* turn, that the serpent Seduced her; nor *Adam's*, that *Eve* beguiled him, since the true cause in both, was the abuse of their own free-will: Nor doth it excuse *Ephraim*, that *Jeroboam* chalked out the way, since he willingly walked in it.

Præoccupat tergiversationem populi. Par.

2 *Ut duplicatam culpam ostenderet*, that they might appear beyond measure sinful: though it be not essentially the nature of sin, yet circumstantially it is an high aggravation of sinne, when it is committed wilfully; the more sin pleaseth us, the more it displeaseth God, *& eò plus malitiæ quò plus complacentia*, the more complacency we take in, the more maliciousnesse goeth along with any wicked action. The word here used notes a fulnesse of consent to, and acquiescencie in any object, their

הואיל *significat in re quapiam, acquiescere, eamque totu voluntate amplecti.* Mas. *in* Iosh. 7.

their obedience was not a mixt act of the will, partly forced through feare; here was no *fiery furnace*, nor *roaring Lyons* prepared to awe them, only a bare command, with a plausible pretence of ease, *It is too much for you to go up to Hierusalem*; and the people are well pleased with it, rest satisfied in it.

Learned *Zanchius* upon the Text makes three degrees of voluntary sins.

The *lowest*, is when the will consents, but drawn with fear, and forced with apparent dangers.

The *next*, when the will consents freely and fully, upon a meer command from another.

The *highest*, when the will plentrily consents to what corrupt judgement dictates onely upon diabolicall instigation.

A tanto, non à toto.

The former of these excuseth in part, but not wholly; the latter greatly aggravate.

The first was *Peters* case, whom carnall feare induced to deny his master.

The second was *Ephraims* sin, to whom no sooner doth *Jeroboam* hold out his finger, but he puts forth his feet to follow Idols.

The last was the crime of *Jeroboam* himself, who through the Devils perswasion invented and pursued Idolatrous worship. The King goeth before, and the people are not far behind; hee was the Father, and they are Nurse of a monstrous Childe, which afterwards proved the death of both: the principall blame was his, yet they are not at all excusable, since it was not *coactitio*, but *electio*; they chose to imbrace the Kings command before Gods, and *willingly walked after it*.

Oh see how forward the Vulgar are to receive injunctions from their Rulers! the most (as *Themistius* sayth) *Purpurum pro Deo colunt*; are like the *Indians*, that worship a rag of red cloth: Every man will be of the Kings religion: if Governours prove nursing Fathers to Piety, the People will love the Child for the Nurses sake; and if they countenance a New worship, these cose not to sin by subscription, and damn themselves

selves with authority; *thou art my King O God*, sayth *David*, thou art our God O King, is the voice, at least the thought of the multitude.

Oh what heed ought Magistrates to take of what they establish as a law, since as the first sheet is composed, all the rest are speedily imprinted.

Finally, in *Ephraims* sin let us see our duty, in matters of Religion, no further to walke after rulers command, then they walke after Gods; fatherly power is the rice of all authority; and yet our Saviour tels us, *he that loves father or mother more then him, is not worthy of him*; Mat. 10. 37. *Amandus generator, sed præponendus creator*, Parents must be honoured, but God preferred; it is as true in regard of Regall as paternall authority; the instances of the Hebrew Midwives, the three Worthies, and *Daniel* are obvious to all. That Epithete that was given to *Bacon* of *Doctor resolutus*, in this case well becomes every Christian; it was a just resolve of *Luther* in divine matters, *cedo nulli*, a remarkable speech of *Socrates* though an Heathen πείθομαι τῷ θεῷ μᾶλλον ἢ ὑμῖν not much unlike that of the Apostle. *We ought to obey God rather then men*, it is true, when the supream authority injoyns what God inhibits, we must patiently undergoe the punishment inflicted, but not willingly walke after the Commandement prescribed; it was a pious speech of King *Henry* the eighth to Sir *Thomas More* when he made him Chancellor, *looke first at God, then at me.* Saint *Austins* rule is excellent, *Contemne potestatem timendo potestatem*; the supreme power hath a superiour in heaven: for feare of this we must contemne that; that may threaten the prison, but this hell. In a word, neither must Princes leave the people to their own will, nor the people conforme themselves to the Princes will, but both to Gods will in matters of Religion, lest other ways both Prince and people be consumed: which leads me to a compendious discourse of

Exod. 17. 1. Dan. 3. 18. & 6. 10.

Acts 4. 19. 5. 29.

The second Generall, to wit, the severity of the doom, and that as it is pronounced severally. 1 Against the Princes of *Judah*, in the end of the tenth verse, *I will poure out*

1 Severally.

my

my wrath upon them like water. An heavie burden! (so the Prophets use to call threatnings) *non tam verba, quam tonitrua, to use* St. *Hieroms* expression; every word breaths terrour into the bosome of degenerate Princes: whether you look,

Ira metalepticos provindicta ab irato Deo inflicta.

עבר à עבר *transire.*

1 Upon the matter or thing threatned; it is *wrath*, here taken for revenge, inflicted by an incensed God; and this not an ordinary, but the utmost degree of anger: the Hebrew word notes a boundlesse wrath, *quæ nullis repagulis possit contineri*, which knows no limits but those of his own mercies. The *Seventy* translate it by a word as emphaticall, being a military expression, noting that violence which the Souldier useth against a City, scaling the Walls, battering the forts, till he hath forced a passage. Divine wrath is not lessened, but augmented by opposition: so true is that of the Psalmist, *Who may stand in thy sight when thou art angry? Psal.* 76.7.

ὅρμημα ab ὁρμὴ, impetus.

Allusio ad crimen.

It is not unworthy your observation, the fit analogie between the *sinne* and the *punishment*; No bounds could keepe them from sinning, and therefore Gods wrath knows no bound in punishing; as their transgression was above measure, so Gods judgment is without measure. It is St. *Chrysostoms* Note concerning that *fiery showre* which God rained upon *Sodome*: that as the Sodomites inverted the course of nature, by seeking woman in man; so God changed the order, by showring downfire in stead of water. Thus doth the Almighties justice ever proportion the smart to the fault: so that here we may at once behold the greatnesse of the sin, in the punishment; and the fitnesse of the punishment, to the sin; boundlesse wrath, for boundlesse transgressours.

Or secondly, on the manner of executing this wrath: *I will poure.*] Gods administrations of judgements are various, his justice walks not always in the same path, nor with equall pace. God hath vials and vessels of wrath; out of them hee *drops*, out of these hee *poures*: Dropping is a gentle successive act; such is Gods anger to his children when they offend him: Pouring is a violent and simultaneous act; such is Gods wreth against the wicked.

Nay,

Nay more; *I will poure it like water.*] I finde one upon the Text, taking the Metaphor in way of mitigation: *Aqua est mundare sordes*; as though the wrath here spoken of, were not so much revenging, as correcting; to clense their sinnes, not drown their soules. In which regard he proposeth this as a pattern to all Magistrates, whose ayme in punishing offenders should be, *ut eluant, non obruant*, to purge them from their faults, not overwhelme them in ruine. A conceit witty indeed, but not weighty. *Guadulp. in loc.*

I rather take it by way of Aggravation, further expressing the fiercenesse of his anger. *Effusio aqua symbolum abundantiæ*; it is usuall in Scripture to represent *abundance* by water: When *Christ*, in the person of *David*, would expresse the extremity of his sorrows, hee sayth, *I am poured out like water*: When the Church would aggravate the cruelty of her enemies, she sayth, *They shed the Saints bloud like water round about Jerusalem.* And here when God would delineate the severity of his wrath, he threatens to poure it out *like water*: conceive the allusion to the pouring out of a vessell; that of water, is the most absolute; Wine poured out leaves a scent, Milk a colour, Honey a taste; but Water, nor scent, nor colour, nor taste behinde it. Conceive the allusion to the Floud, *when the windows of heaven were opened, the fountains of the great deep broken up*, and *the whole face of the earth covered with waters?* what more violent? in which neyther men nor beasts (but those in the Ark) escaped, A further demonstration of Gods inevitable and irresistable wrath: you have sometimes seen a little River stopt for a time by a Dam, never ceasing till it hath got the mastery, and then setting (as it were) its foot upon the Dams neck, leaps into the channell, not without some noyse of triumph: A petty Embleme of Gods conquering anger, which over-runs all obstacles. Imagine rather you saw, in that universall deluge, the amazed people climbing to the tops of houses, scrambling up the height of mountains, and yet there overtaken by the churlish waters, and swallowed in the depth. A fit description of Gods overtopping wrath poured out on the highest mountains, as well as Psal. 12. 15. 79. 3.

the loweſt vallies; the greateſt, as well as meaneſt offenders.

To apply this:

1 Oh let licentious Princes tremble at this indignation; they would have others feare their wrath; let them ſtand in awe of Gods, though they care not for the wrath *of* any man, yet let them tremble at Gods anger. Oh you that have *Danaes* golden ſhowers poured into your boſomes, think on Gods wrath ready to be poured upon your heads; you whoſe houſes are paved with Pearls and walled with Diamonds; remember you have no roof, but are open to heavens thunder. *Artemon's* ſervants in *Plutarch*, when he went out, carried a Canopy over his head, leſt the heavens ſhould fall upon him; fond man, no Canopy can keep the ſhowers of heavens wrath from falling on us; it is the cuſtom of greatneſſe to challenge to its ſelfe impunity; when as indeed *potentes potenter* mighty ſinners ſhall be mightily puniſhed; let then the Councell of the *Pſalmiſt* be acceptable to all Kings and Judges of the earth; *Kiſſe the Son* with a Kiſſe of affection and ſubjection; hang at his lips for the rule of your life, depend upon his word for your Religion; exalt his Scepter above your own honours *leaſt he be angry and yee periſh from the right way; when his wrath is kindled, yea but a little, bleſſed are all they that put their truſt in him.*

Pſal 2.12.

2 Let both Princes and People endeavour by all good means to prevent the effuſion of this wrath; to this end: learn we to

1 Poure out our tears *like water*. Tears of compaſſion like ſtrong water; to comfort the hearts of our diſtreſſed brethren; our ſhewing mercie to other, will mittigate Gods fury to us.

Tears of devotion like ſweet water in the noſtrils of God, when we ſeeke him weeping, we ſhall finde him ſmiling.

Above all tears of contrition like clean water, to waſh away thoſe ſins which have provoked his anger; that wrath which is here ſayd to be poured out like *water*, is elſwhere ſaid to be poured out like *fire* and no way to quench it; but by theſe tears Artificers uſe to faſten Marble ſtatues upon their baſes

Dan. 2.4.

bases with Molten lead, no better way to fasten our Kingdome, and Cities, Families, upon a sure foundation, then by melting our selves into tears of repentance.

2 Poure out our hearts *like water* in humble supplications at the throne of grace, both for pardon of sinne and preventing of judgement, fervent prayer keeps the keys of heaven: both opening the treasury of love, and looking up the Armory of wrath; let us then not only say a prayer, *but poure out a prayer*; and not only our words, but our *hearts* before God, that hee may not poure out his anger on us. Isa. 26. 16. Psal. 62. 8.

Sæpe Jovem vidi cum jam sua fulmina vellet
Mittere tum dato sustinuisse manum. Ovid.

When we open our mouthes in humility, God withholds his hand of Severity; it was the way prescribed the men of *Athens* by the Oracle for the removing of a great plague *duplare Aram* to double their sacrifices on the Altar, indeed *Oratio posita est per quam ira Dei suspenditur, venia procuratur, pœna refugitur, & præmiorum largitas impetratur*, devout prayers are the best means of appeasing anger, procuring pardon, avoyding punishments, and obteining mercie at the hands of the Almighty. Cass.

3 Poure out our sins *like water*, to wit, speedily, as in pouring, the drops of water run one upon another. Willingly, as in pouring, the water runs out without any opposition. Universally, as in pouring, the water ceaseth not till all be out. Finally, as the water that is poured on the earth can never be gathered up again, thus let us poure out all our sins, and God will not poure out all his wrath, let us speedily cast away the filth of our transgressions, and he will soon stop the current of his indignation; let us chearfully reforme, and he will not willingly afflict; let us having cast away our sinnes never more return to them: and then though his anger have been poured out on us, he will graciously return to us. In a word, repent we of our provocations, and he will repent of this commination, to *poure out his wrath like water*.

I have done with that; and hasten to the second part of the doom, uttered against

The people of *Ephraim*. *Ephraim is oppressed and broken in judgement.*

The *Seventy* read the words actively, understanding it of *Jeroboams* wars with *Rehoboam*, in which he oppressed him. Idolatry and cruelty are two usuall companions; it is no wonder that they who offer injury to God, use violence to man: *Ieroboam* walks after Idols; and therefore oppresseth his neighbour King.

κατεδυνάστευεν ἐφραὶμ τὸν ἀντίδικον αὐτοῦ κατεπάτησεν κρίμα 70 2 Chron. 12. 15

The Hebrew participles are of the passive voyce, and so better rendred, *Ephraim is opprest*, &c. According to which version they admit of a three-fold reference; to their domestick governours, forraign enemies, and God himselfe.

1 *Ephraim* was oppressed by his governours, *Oppresserunt eum reges, & deceperunt*; so *Aben Ezra*: their Kings by violence oppressed, and fraud deceived them. It is the Prophet *Micahs* complaint of *the heads of the house of Iacob, and the Princes of the house of Israel, that they abhor judgement, and pervert all equity*, chap. 3. 9. In this sense the Chaldee reads the whole verse: *Iniqui premuntur viri Ephraim, & apprimuntur judiciis suis, quia se verterunt judices eorum, ut errarent post mammona iniquitatis*: their Heads judging for hire, injured the people, being more pleased with receiving rewards, then doing right. It is the complaint of Israel, in the 16 verse of the former chapter, That *her Rulers with shame doe love*, [*Give ye.*] No marvell if bribes obstruct the course of justice, and covetousnesse prove the mother of oppression.

A sore judgement upon any people, when their Princes are not shepherds, but wolves; Rulers, but ruiners; Bucklers, but butchers of the people; when they who should support, supplant; underprop, undermine; dresse, destroy the vines of the Commonwealth. ἡ κακὴ κρίσις παντὸς κακοῦ αἰτία, Injustice is the root of all mischiefs.

רצוץ *Concussus.*

The word which we translate *broken*, notes a crime peculiar to inferior Officers, who oft-times affright the people with the Magistrates power, that they may extort money from

them

them for their own profit. The other word which we read *oppreſſed*, notes a fault in ſuperior Judges: the ſignification of it is large referring both to words, and actions; to open, and ſecret enterpriſes, either for withholding from others what is due to them, or withdrawing what they duly poſſeſſe: ſuch is the too uſuall courſe of men in authority, to make the inferiour ſlaves to their coverous and malicious wils; ſometimes by ſtout words and violent practiſes, ſomtimes by ſoft ſpeeches and fraudulent pretences, taking from thoſe under them what they have; or detaining what they ought to have. All which the ſinnes of a people oft times bring upon them. *Secundum merita Subditorum diſponuntur acta Regentum*, ſaith *Gregory*. Extorting Magiſtrates are uſed as whips to ſcourge the wickedneſſe of the multitude: And as, *for the tranſgreſſion of a Land many are the Princes thereof*, ſo thoſe may become injurious and deſtructive to the Land.

Hæc vox in uſu apud Fureconſultos. Eſt autem concuſſionis crimen cum quis ab eo quem Magiſtratus terrore affecit, eius periculi devitandi cauſa pecuniam extorquet Riv.

עשק

Significat opprimere verbis & factis, vi & fraude.

Prov. 28. 2.

How much *England* hath groaned under the burdens of oppreſſions by the violence of former Courts, and ſtill ſighs under the irregular practiſes of preſent Committees, your Honours cannot be ignorant: The number of our *Samuels* is very ſmall that can ſay to the people, *Behold, here I am, witneſſe againſt me before the Lord and before the* Parliament, *whoſe oxe have I taken, or whoſe aſſe have I taken, or whom have I defrauded, whom have I oppreſt, or of whoſe hand have I received any bribe to blinde mine eyes therewith?* However, I could wiſh they would take up the laſt clauſe, and ſay, *I will reſtore*. I am afraid it hath been cauſe enough to bring many ſheepe to the ſlaughter, becauſe they were *fat*: yea, ſome amongſt us have been no better then buſhes or brambles, to teare off the fleece of innocent ſheep, who have come to them for ſhelter; That complaint of the Prophet *Micah* being too plainly verified, *The beſt of them is a briar, and the moſt upright ſharper then a thorn-hedge*, chap. 7. 4. But let ſuch oppreſſors know, that as for the preſent they have been inſtruments, ſo one day they ſhall be ſubjects of Gods wrath. The ſame word in Hebrew ſignifies both a *wedge of gold*, and a *tongue*; and ſome ſay that

that the wedge of gold that *Achan* ſtole, had the ſhape of a tongue. Sure I am, bags of gold unjuſtly gotten cry loud in Gods ears againſt thoſe that hoard them up. As for you, my Noble Lords, let your ears be open to the cries of the oppreſſed, let your eyes be open to take notice of theſe oppreſſors: Remember you are the *ſhield of the earth*, to protect the people from injury; and let *Alfonſus* his emblem be yours, A Pelican feeding her young with her own bloud, with this Motto, *Pro rege & grege*. I ſay no more, but know, the acceptable Faſt to God, is *to looſe the bands of wickedneſſe, to undoe the heavie burthens, and to let the oppreſſed goe free, and that you breake every yoke.*

Pſal.47.9.

Iſa.58.6.

2 Others refer this oppreſſion to a forreign enemy, to wit the *Aſſyrians*, by whom they were carryed captive, uſed as ſlaves, *& omne judicii levamentum periit*, and all the doors of juſtice were ſhut upon them. This though it came not upon the *Iſraelites* till afterwards, is (according to the Prophetical manner) ſet down in the preſent tenſe, to note the certainty of the accompliſhment. Deſtruction is inſeparably linked to corruption. God is as true in his threatnings, as he is faithfull in his promiſes. Chriſt ſayeth of the unbeleever, that he is *condemned already*, to wit in Divine decree, and the certainty of the execution: And here the Prophet ſayth, that *Ephraim is oppreſt*; ſo ſurely ſhould it come to paſſe, as if it had then been inflicted.

Fracta iudiciis, nempe hoſtium. Par.

Prophetico more participium præteritum pro futuro ad rei certitudinem ſignificandum. Rivet.

Captivity is the uſuall wages of Idolatry: it was ſo threatned by *Moſes*, that *if Iſrael would not ſerve the Lord in abundance, they ſhould ſerve their enemies in cold, hunger, and nakedneſſe.* It was afterwards frequently verified upon them in the time of the Judges; we find God ſelling them *into the hands of ſpoilers, even their enemies round about, becauſe they forſooke him to follow Idols.* The *Midianites* oppreſſed & broke them ſeven *yeers*; the *Philiſtines* and *Ammonites* vexed them 18 *yeers*, and after that they were *delivered into the hands of the Philiſtines* 40 *yeers*: & in the time of their Kings, when *Ephraim walked* after Idols, God often ſent the *Aſſyrians* to ride over them. The word *oppreſſed* according to the *Chaldee*, is read *Prædæ expoſitus*,

Deut.28.47, 48.

Iudg.2.13,14. *Chap.*6.1. 10.8. 13.1.

Ephraim

Ephraim *became a prey*; not only their goods, but themſelves were ſpoiled by the enemy. The Vulgar read it, *calumniam patiens:* Indeed what greater diſgrace, then that *Ephraim*, Gods own people, ſhould be oppreſt by Heathen, that were worſe & vilet then themſelves? It is the heighth of reproach a father caſts on his childe, when he commands his ſlave to beat him. Of all outward judgements this is the foreſt, to have ſtrangers rule over us, as being made up of ſhame and cruelty. If once the *Heathen* come into *Gods inheritance*, no wonder the Church complaineth, *her blood is ſhed round about Jeruſalem, and ſhe becomes a reproach to her neighbours, a ſhame and deriſion to all round about her.* It was not without juſt cauſe that *David* being put to his choiſe by God, reſolveth rather to *fall into the hands of God* then *man.* Strange invaders can never finde in their hearts to ſay that to themſelves, which God did to his deſtroying Angel, *It is enough, put up thy ſword:* Yea, even their *tender mercies are cruell*; the greateſt kindneſſe they ſhew, is but a leſſer kinde of cruelty.

Pſal.79.1. to 5.

1 Sam.24.14.

Verſe 16.

To cloſe up this:

1. What ſingular cauſe have we then to magnifie the goodneſſe of our God, who in the midſt of our *home inſurrections* preſerved us from *eternall invaſions!* That when we were unnaturally tearing each other in peeces, a third party came not to devoure us both, what was it but his mercie? How ſhould we ſay in *Davids* words, *Bleſſed be the Lord that gave us not as a prey to the teeth* of other Nations!

2. What a prevailing motive ought this to be againſt all ſin, eſpecially Idolatry? When the people of Iſrael had made them gods to goe before them, the Text ſayth, *they were naked among their enemies*; wanting the protection of the Almighty, which is the only garment of defence to any people. When *Phocas* had built a ſtrong wall in his palace, hee heard in the night a voice thus ſaying, *O King, though thou build as high as the clouds, the City will eaſily be taken, for the ſin in the City will marre all.* Oh let us not flatter our ſelves in our ſtrong Caſtles, mighty bulwarks, potent Navy! Idolatry and prophaneſſe will weaken all.

Exod.32.25.

Cedren. hiſt.

Bar-

Barbarus has ſeges----

Sin wil pluck up our hedges, lay waſte our fields for ſtrangers, like ravenous beaſts, to come and devoure all. The ruined Monuments, battered Walls of many depopulated Cities, ſeem to tell the paſſengers, *Hic fuit hoſtilitas*, here hath been an oppreſſing enemy; And do they not withall tell, *Hic fuit iniquitas*, here hath been ruining iniquity. And while our Idolatries (though not ſo much corporall as ſpirituall, in worſhipping not Images, but Imaginations) cry loud in Gods eares what can we expect but that God ſhould *lift up an enſigne to the Nations from far, and hiſſe unto them from the end of the earth, that they may come with ſpeed to deſtroy us?* Let us therefore by timely repentance break off our *ſins*, that we be not broken in *judgment*; let us ſuppreſſe our Prophanations, that no Enemy may oppreſſe our Nation; and let it be our earneſt petition to the Almighty, that however he deal with us, hee would not ſell us into the hands of barbarous *Turks*, or Idolatrous *Papiſts*; that he would be a *wall of fire* round about our Land, a *Wall* to defend us; and a *fire* to conſume thoſe that ſhall approach to hurt us. In a word, let us all on our bended knees, with weeping eyes, lift up our voices and cry, *From further civill diſſentions at home, and cruell invaſion of enemies abroad, (if it be thy bleſſed will) good Lord deliver us.*

Ier. 5. 26.

Zech. 3. 5.

Judicio Dei iuſto. Zanch.

3 Some referre it to God himſelf, who by the unjuſt and tyrannicall judgements of men, is oft times pleaſed to execute his own juſtice. But what, may ſome ſay, is oppreſſion no ſin? or can the pure God be the author of ſin? I anſwer: as God is *holy*, and therefore cannot authorize ſin; ſo he is *wiſe*, and therefore hath a hand in ſin; a hand not only in permitting ſin to be acted, but ordering it for his own moſt ſacred purpoſes, yea aſſiſting to the action, but not the evill and malignity of it. Thus did God not only ſuffer the *Aſſyrians* to oppreſſe *Ephraim*, but gave them that ſtrength that did overcome, appointed the time how long, and the meaſure how great their oppreſſion ſhould be, making all to ſerve for his own ends, and the manifeſtation of the glory of his juſtice in cor-

correcting a rebellious people. Besides, this oppression, though in regard of the enemies it was a sin, and so to be imputed to their malice, yet in regard of *Ephraim* it was a punishment, and so to be ascribed to Gods justice. Observe the story of *Job*: You finde God, Satan and wicked men concurring in his oppression; *Res una quam fecerunt, Causa non una ob quam fecerunt*; they all concurred in one action, the taking away *Jobs* goods, yet upon a different ground. The Devill instigates the *Sabeans*, out of malice; they surprised his possessions, out of covetousnesse; God permitted and ordered it in wisdom and justice; so that neither did the enemies partake of Gods righteousnesse; nor He of their cruelty. The case is alike here: *Ephraim is oppressed and broken in judgement*: the *judgement* of his Princes, through their covetous desires; of his enemies, through their inveterate hatred; and of God, through his just severity.

Sæpè peccatum est pœna peccati.

Indeed what more just, then that God should make Princes as Devils to that people, who set up their Princes as high as God; that they who left him to serve *strange gods*, should be forced to serve *strangers*; and whilst they made a prey of Gods honour by their Idolatry, God should give them as a prey to their enemies malignity?

O let us remember this in all oppressions wee meet with, that they fall not upon us without divine providence. What *Eliphaz* sayth of affliction in generall, is true of oppression in particular; *it comes not forth of the dust, neyther doth it spring out of the ground.* *Joseph*, though sold by his envious brethren into Egypt, sayth, *God hath sent me hither.* *David* being railed upon by *Shimei*, said, *God hath bid him curse.* *Job* being robbed by the *Sabeans*, said, *God hath taken away*: And concerning the Israelites bondage under the *Egyptians*, the Psalmist sayth, *He turned their heart to hate his people, and deal subtilly with his servants.* Let us not therefore with the foolish Dog bark at the stone, but rather look at the hand, acknowledging GOD in all.

Iob 5.6.

Gen.45.8.

2 Sam.16.10. Iob 1.21.

Psal.105.25.

As for oppressing adversaries (whether domestick or forreign) let them not account themselves safe, because they

execute Gods judgement; since though they act his secret will, they contradict his revealed will, the only rule of our actions: the truth is, they perform his will against their will, their ayme being to fulfill their own lusts, not his pleasure. So God himself sayth of the Assyrian, *He meaneth not so, neither doth his heart thinke* and therefore resolveth *after hee hath performed his whole work upon mount Sion and Jerusalem, to punish the fruits of the stout heart of the King of Assyria, and the glory of his high looks.* The just reward of unjust oppressours.

Isa.10.7.

Verse 12.

Finally, whatever injuries are brought upon us by man, let us acknowledge them as deserved punishment of our sin, in regard of God. Though we have given no cause to the one, and so are innocent, yet we have given just cause to the other, and so are nocent; and therefore as the *Athenians*, when an Oxe was killed for sacrifice, condemned the sword, but acquitted the Priest; so let us, whilest we accuse the cruelty of our enemies who are the instruments, excuse the severity of God who is the efficient of all those evils (as they are punishments) which fall upon us; ever saying with *Mauritius, justa, Domine, judiciatua*, Thy judgements (O Lord) are just and righteous altogether.

2 Joyntly.

And so I passe to the last, and fatall doom, which was denounced joyntly against both the Kingdoms, in the 12th. verse, *I will be unto Ephraim as a moth, and unto the house of Judah as rottennesse.* The Originall wants the Verb, which is easily supplyed by Interpreters, onely with this difference (which is not materiall) some render it *I have been*; others *I will be*: *Non quod Deus tinea aut putredo sit, sed quod sustinentibus pœnas talis videatur*, sayth *Hierome* well: Not that God is, but seemeth to be as a moth and worme in his punishment; it is a good note of *Parens*, that it is not only *sinens*, but *ero*, I will *suffer*, but, *I will be*; since God is not *otiosus spectator*, but *operosus effector*, not an idle spectator or bare permitter, but powerfull worker and wise appointer of those calamities which befall a people. The 70 much vary in the translation of the words, mistaking and misplacing, and so read for

Fui. Rivet. *Ero.* Par. *Intelligi debet metonymicè, cum effectus nomen causæ tribuitur.* Riv.

moth,

moth נמק, which ſignifieth a trouble; and for *rottenneſſe* רקב a prick: loſing hereby the emphaſis and energie of the Prophets expreſſions, which conſiſts much in the reſemblances here uſed, and therefore well rendred by our tranſlators, *I will be a moth, and as rottenneſſe.* *Vide* Rivet. *in loc.*

The words you ſee are metaphoricall, the one taken from garments which are ſubject to be eaten of moths; the other from bones and trees, which are apt to be rotted by worms: both which doe aptly repreſent the qualities of divine puniſhments, and in them, many of his choiſe Attributes; ſuch as are,

1 *Miſericordia in tarditate*, the ſweetneſſe of Gods mercy in the ſlowneſſe of his judgements; the moth is long in conſuming the garment, ſo is God before he deſtroy a people: *cùm ſtruit, tardè deſtruit*; Hee was longer in marring one City, to wit *Jericho*, then in making the whole world; hee finiſhed this in ſix dayes, he accompliſhed that not untill ſeven: When he went to receive the penitent Prodigall, the text ſayth he *ran*; but when he went to paſſe the ſentence on our rebelling Parents, he is ſaid to *walke*: God is ſwift in ſhewing mercie, but ſlow to wrath. Oh let Magiſtrates learn to write after this copy! The *Romans* Axe which was carried before the Conſul, had a bundle of rods tyed about it, that while it was unloofing he might bethinke himſelfe of the ſentence paſt. The Ancients fained the chariot of Juſtice to be drawn by two women, *una fractum enſem portabat, altera contemebatur*; whereof the one carried a broken ſword that that cut but ſlowly, the other leaned upon a long pole which is moved but eaſily; to intimate how ſlow Judges ought to be in execution of judgement. Ioſ. 6. Luke 15. 20. Gen. 3. 8.

2 *Potentia in efficacitate*, the greatneſſe of his power in the prevalencie of his puniſhments. Trees and bones are of a ſtronger nature then garments, and yet the worme eats them out; the ſtouteſt ſpirit cannot ſtand before Gods judgements; *He is wiſe in heart, and mighty in ſtrength; who hath hardened himſelfe againſt him and proſpered?* Let Magiſtrates remember this, to be not only *tineæ*, but *teredines*; Iob 9. 4.

Moths to the meaner, but Worms to the greater sort. Rulers laws should be like *Vulcans* iron-net, that caught the gods; censuring the highest as well as lowest. Besides, a Moth is a small creature, the least touch kils it, and yet it will destroy the garment: such is Gods power, that by an host of Lice, an army of Frogs, a few poore Worms, he can subdue the mightiest Princes.

3 *Sapientia in varietate*, the fulnesse of his wisdome in the variety of his judgements. The moth consumes faster then the worme. *Ephraim* sinned before *Judah*, and therefore is sooner punisht: A good item for Governours, *Variam delinquentibus pœnam imponere, pro criminum varietate*, to make a just distinction between delinquents out of malice and conscience, principals and accessaries, ringleaders and followers.

4 *Ira in occultatione*, the harshnesse of his anger in the insensiblenesse of the misery, *Tinea damnum facit, sonitum non facit*; the moth frets secretly, the worm eats insensibly, so doth God destroy a people (*nemine observante aut cavente*) by those wayes and meanes which they least thinke of; Divine justice winks many times, when it doth not sleepe; and then gives the greatest blow, when it makes the least noise. What they say of little sinnes, that being the lesse sensible, they are more dangerous; is true of punishments: Diseases which wee least feele, we have most cause to feare; the silent Arrow doth many times more mischiefe then the roaring Cannon; still rain sinks deeper then violent showres; and those judgements which proceed slowly and secretly, strike both surely and sorely.

Greg.

5 *Justitia in æquitate*, the clearnesse of his justice in the equity of his punishments. The moth is bred of the garments filth which is devoured by it, the worme of the tree which is rotted by it. The Vulgar reade the last clause of the former Verse, *He walked after filthinesse*; and so very fitly follows the resemblance of a Moth which is caused by filth, even the filth of that vestment which it eats. *Cognatum, imò innatum, omni sceleri sceleris supplicium*; Punishment is the daughter

daughter of sin; and sometimes the daughter is so alike the mother, that you may read the sin in the punishment. God is unwilling to destroy.

Sed nos per nostrum non patimur scelus
Iracundia Jovem ponere fulmina.

But we compell him through our sinfulnesse to deale severely with us: so true is that of *Salvian*, *A Deo punimur, sed ipsi facimus quod punimur*; He striketh, but we provoke; he inflicts, we deserve. *Julian* gave for his Arms in his Escuchion, an Eagle struck to the heart with a shaft feathered by his own wings; and the Motto, *Propriis configimur alis*. It is our own iniquities that prove our ruine. The Hedg-hogs (say Naturalists) make that urine which disarms them of their prickles; No man is hurt (sayth the Moralist) but by himself. Great States, as buildings, (say Politicians) are crushed with their own weight; Persons and Kingdomes are destroyed (sayth the Divine) through their own wickednesse; so true is that of the Prophet, *Thy destruction is of thy self, ô Israel*, Hos. 13. 9.

Plin.

Plato.

It is farther observed of the Worme, that it is bred of juicie trees, especially when cut in the Full moon. *Judahs* outward felicity became the occasion of her misery. Bees are many times drowned in honey, ships cast away on the soft sands, birds caught in twig-lime, and people strangled by prosperity; too many of the worlds darlings may cry out, as the sick woman in the fable, ὅς μοι ὑπ' ἀγαθῶν ἀπέλλυμι Woe to us, the good things we enjoy wound us by their embraces: It was *Judahs* prosperous state occasioned her forgetting God. *Agur* seemeth, in this respect, to make riches worse then poverty, since this causeth to *steale* from man, but that to *deny* God. And no wonder, if her riches cause her to deny God, God be provoked to forsake her, and so all evill come upon her. By all which resemblances we may pick out the Prophets meaning to be thus much: That *Ephraim* being first in sinne, should be first in punishment; yet *Judah* being

Prov. 30. 9.

being like to him in sinne; should be like in suffering: That both *Judah* and *Ephraim*, notwithstanding their prosperity, because of their iniquity, shall by little and little be secretly and certainly ruined.

And now if any aske when, or how this was verified? I answer, God was as a moth to *Ephraim*, partly by those many intestine conspiracies among themselves, and partly by the frequent invasions made upon them by the *Assyrians*, till at the last *Samaria* was taken, and the *Israelites* were carryed captive by *Salmanasser*. God was *rottenneſſe* to the house of *Judah*, in the assaults made upon them partly by their brethren the *Israelites*, chiefly by the Kings of *Assyria* and *Babylon*, till at length *Jerusalem* was besieged and taken, the Temple burnt, and the *Jews* captivated by *Nebuchadnezzar*; the stories of both you may peruse, *Kings* 2, from the 15th. chap. to the end of the book.

To draw to a conclusion——

Give me leave to change the Scene, from *Ephraim* to *England*; and the two Tribes of *Judah*, to these two adjoyning famous *Cities*; that we may see how farre this threatning is denounced against, and inflicted on us, That *God is as a moth and rottenneſſe to us*.

It is not long (beloved) since God was a *Lyon*, when two Armies were roaring one against another in the noise of Cannons, yee tearing each others bowels in pieces: Oh how then did Gods wrath *poure out* our blood *like water*! But is there not yet a secret veine inwardly bleeding; and though the bloudy issue be stopt, are we not still sick of a Consumption?

Consider, I beseech you, is not God as a moth to many Countries, by the quartering of an Army, who, though friends yet are wasting? is he not as a worme to the Kingdome, in our renewed Taxations, which though just, yet are impoverishing? I mention not these, to blame the wisdome of that Authority which sees cause still to continue

both;

both; Reasons of State are without my sphear; only I am bold, as a Divine, to tell you, that God is by them as a moth, secretly, and not altogether insensibly, consuming us.

Again tell mee, is not God a moth to the State, in the generall decay of Trade, especially that Staple-trade of the Kingdome, by which so many Poore are mayntained, and Merchants enriched? Is hee not as a worme to the Church, in the impayring and with-holding of our Ministers mayntenance? It is hard to say whether was the worse, *Julians* persecution, who substracted *fuell*; or *Diocletians*, who threw on *water*. The links of this chain are inseparable; Religion upholds the Commonwealth; Ministers propagate Religion, and Mayntenance incourageth Ministers, guesse then your selves, whether the substraction of this will not prove a worm to the Land.

Once more, Who is there that with weeping eyes beholds our bleeding divisions, in the body of the State, by a too long and unhappy separation of Head from Members, till the reunion of whom neyther can be happy; In the wombe of the Church, by the strugling of her untoward Children, viper-like eating out her bowels; And not say, that God is a moth and rottennesse to us? It is true, there are some particular persons, *Privatim degeneres in publicum exitiosi, qui nihil spei nisi per discordiae habent*; Who have weaved for themselves garments of fair estates, and probably out of the threds that others have spun: These (no doubt) like a Chyrurgeon more corrupt then the soare hee dresses, would prolong the Kingdomes cure for their own gains: But sure I am, the garment of the Church, and Land in generall, is exceedingly moth-eaten and ready to fall in pieces. Accept therefore of a word of exhortation.

1 *In specie all.* Let not my Noble Lords be angry, and I will speak but this once more; humbly to beseech, that you would improve the utmost of that power God hath put into your hands for the brushing away of these Moths, and killing these Worms. It is true, these things befall us not without

divine

divine providence; yet God expects our endeavour to remove them by humane prudence.

Be pleased then to consult in your wisdoms, a safe and speedy way for easing the Countrey of Quarters, and the Kingdom of Taxes; that our *Swords* may be turned *into Plough-shares*, and our *Spears into Pruning-hooks*, and *every man may sit under his own vine and under his fig-tree, and none make them afraid*. Let not Industry be disnearthed, when the reward of that, and Idlenesse, through the weight of Taxations, shall prove alike, Beggery.

Isa.2.4.
Mic.4.4.

Be sensible of, and apply all good meanes presented by Petitioners, or invented by your Wisdoms, to the cure of that wound which the decay of Clothing hath made. Nor let the Church be altogether forgotten; Suffer not any to cut off the Flesh of her honourable Maintenance, pretending to cure her of a Timpanie of Superfluities. What if some have turned the spur of Vertue into a Stirrop of Pride, yet let not the Bees starve, to punish the Drones. Shall other Sciences have a portion, and must Divinity be put off only with her beauty? Nay rather, if it seeme not good to allow her her Dowrie, afford her a faire Jointure in lieu of it.

Above all, let your pious thoughts, best wishes, and most serious endeavours bend themselves to an happy union of our Ecclesiastick, an honourable Accommodation of our Civill dissentions; so as the purity of Truth may be preserved, and the prosperity of Peace restored. Then shall *Milo's* lot (whose hand which he thrust in a cleft Oake to make it bigger, by the closing thereof was caught, and himselfe devoured of wild beasts) be the portion of all malignant Incendiaries, whilest the whole Kingdom shall build up altars to the Lord and call them *Jehovah Shalom*, saying, *The Lord hath blest his people with Peace.*

2 *In generall.* What counsell more suitable to the Text or Time, then that of *Repentance*? Our sins have been a moth to the Land, let Repentance be a moth to our sinnes,

every

every day gnawing our corruptions till they die. *Peccatum tristitiam peperit tristitia peccatum conteret*; Let our sins cause sorrows, and godly sorrow will kill our sins: This is the best daughter of the worst mother, the sweet fruit of the root of bitternesse.

Oh remember, for this end is God a moth in his judgements, consuming slowly, that we might repent speedily; and therefore doth he retard his corrections, that we might hasten our conversions. *Deus cùm beneficia infert, supplicia offert*; while God holds his rod in the one hand, hee offers mercie with the other, desiring rather that we should return and live, then go on and perish. Oh let us not frustrate Gods expectation, lest we more provoke his indignation. Say then to thy selfe; as *Cæsar* did, *Méne servare ut sint qui me perdant? Shall I hug a snake in my bosome, to poyson me? nourish Wolves young ones, to teare me? shall I imbrace that in my soule which will be a worm to gnaw my conscience, and a moth to devoure my estate? God forbid.* Oh let such meditations as these worke us to holy resolutions, saying of our lusts as the Philosopher did of his gold, *Mergam te, ne mergar à te*; wee will crucifie them, that they may not damnifie us.

To end all:

I have read of the picture of a Goddesse in a certain Temple so contrived, that shee frowned on her worshippers as they came in, and smiled on them as they went out. Such I desire this Scripture may be, that though it hath frowned upon you in its menaces, yet it may end in smiling promises, that it may be a plaister not only corrosive, but incarnative, that it may prove to you like *Joseph*'s coat to his father, wherewith he was at once both grieved and comforted; or like a cloud which seems to be composed both of envy and bounty; envy, in hiding the Suns golden beams from the earth; bounty in dropping down golden showres to refresh it.

ἅμα φλεγόμενον καὶ θεραπευόμενον. *Chrysost.*

Know therefore that in the cragged shell of these threatnings are contained the pearls of precious Comforts, *Mutatus mutatum inveniet*: If we change our sinning into repenting, God will change his thunderbolts of anger into shining beams of love.

Let our Princes establish Gods bound, and he will maintain their honour: Let the people prefer his precepts before mens inventions, and hee will preserve their estates from mens oppressions: In a word, let both Prince and people, by a penitent reformation, be moths to their sins, and worms to their corruptions, and then He will not poure out *his wrath*, but his mercy *like water*; we shall no longer be oppresst and broken in judgement, but he will breake the yoke of our oppressors; he will no more be a worme to consume, but a Sun to revive the once flourishing tree of this Kingdom; He will no longer be a moth to consume our garments, but he will put upon us new garments of joy and praise; When wee shall see Plenty triumphing over Famine in the Country, Riches over Poverty in the City, Justice over Tyrannie in our Courts, Reformation over Toleration in the Kingdome? Finally, when we shall behold the *King* rejoycing over *danger*, in the *loyalty* of his *Subjects*; the *People* over *fears* in the *fidelity* of their *Soveraign*; the *Parliament* over their *troubles* in the *settlement* of the *Land*; the *Church* over her *adversaries* in the *unity* of her *Government*; and which is above and beyond all, *CHRIST* over *Antichrist*, in the *purity* of his *Gospel* among us and our posterity for ever. Which GOD of his mercie grant us, *&c.*

LONDON,
Printed for *Nathanael Webb*, and *William Grantham*, at the signe of the Grey-hound in *Pauls* Church-yard.
M DC XLVII.

FAITHS VICTORY over NATVRE:

OR,

The unparallel'd president of an unnaturally Religious Father.

Delivered in a SERMON *Preached at* the Funerals of the hopefull young Gentleman Master *John Rushout:* Son and Heire to Master *JOHN RUSHOUT* Merchant and Citizen of LONDON.

By NATHANAEL HARDY Master of Arts, and Preacher to the Parish of *DIONIS* Back-Church.

Was not Abraham *our Father justified by works, when he had offered* Isaac *his son upon the Altar.*

Seest thou how faith wrought with his works, and by works was faith made perfect, JAM. 2. 21, 22.

Transgreditur fides rationis fidem, humanæ naturæ usum, experientiæ terminos, *Bern.*

Verus obediens mandatum non procrastinat, sed statim parat aures auditui, linguam voci, pedes itineri, manus operi; & se totum intus colligit ut mandatum peragat imperantis. *Idem.*

LONDON, Printed for *Nathanael Webb*, and *William Grantham*, at the Grey-hound in *Pauls* Church-yard, 1648.

(6), 25 p.

FAITHS VICTORY

over NATVRE

OR

The imparallel preiudice of naturally Religious Faith.

Delivered in a SERMON [illegible] the Funerals of the [illegible]

Master *John* [illegible]

Son and Heire to Master *JOHN* [illegible] Merchant and Citizen of [illegible]

By NATHANAEL [illegible]

Master of Arts, and Preacher to the Parish of *DIONIS* Back Church.

Mens nostra [illegible] *habet* [illegible] *Isaac* [illegible]

Scept thou bow faith [illegible] *was faith made perfect*, Jam. 2. 21, 22.

Trans [illegible] *mandatum peragat imperantis. Idem.*

LONDON.

Printed for *Nathanael Webb*, and *William Grantham*, at the Grey-hound in *Paul's* Church-yard, 1648.

To my Right Worthy Friend, Mr. JOHN RVSHOVT Of London Merchant, and Inhabitant in the Parish of *Dionis* Back-Church, the blessings of the throne and footstool.

Honoured Sir,

IT was a sorrowfull losse occasioned the delivery of this Sermon in your eares, and the seasonable comfort you then found, caused those desires which (being to me commands) occasion the presenting of it to your eyes.

The tryall wherewith God hath been pleased to exercise you, cannot but be grievous, yet a patient sufferance and sanctified use will make it precious: no better means of support under, and benefit by this tryall then faith, which is both a powerfull Antidote against the crosse, and a skilfull Alchymist to extract spirituall advantage out of temporall losses.

It is true you have lost a hopefull son, but faith will eye God, as a wise and gracious Father. Charity comforts you in the hope that he hath gained, the enjoyment of glory by his dissolution: Faith will instruct you in the Christian art, how to gain increase of grace by this affliction. It is the justice of God that hee never punisheth without a cause, it is his mercy that he ordereth all to a good end, let

repentance find out and bewail sin deserving, and faith will apprehend the benefit intended.

Oh divine grace of faith, many daughters have done worthily, but thou surmountest them all; thou regulatest our actions, and moderatest our passions, thou teachest us how to enjoy, and supplyest us in what wee want; by thee wee finde the sweetnesse of a God in the creature-comforts we have, and the sweetnesse of those comforts we lose in a God.

And now worthy Sir, what fitter counsell could I prescribe you then this of Faith? what fuller example of faiths energie could I set before you then that of Abraham, *who by faith gave up that* Isaac *to God, whom God had conferr'd on him in love. The picture of this believing Patriark, offering up his obedient* Isaac, *you have delineated in the following Sermon.*

Let Abrahams *steps be your walk, and his bosome shall be your rest, imitate him as a son in the grace of Faith, and you shall be an heire together with him in the grace of life, which is the prayer of him who is*

Your devoted servant in all Christian and Ministeriall offices,

NATH. HARDY.

Errata.

Page 4. line 28. devoure, the former r put for peoole r. people p. 6. l. 5. r. *se transferre*, p. 13. in marg. pone *Chrysost.* p. 14. in marg. pone *Chrysost.*

Imprimatur, *Ja. Cranford.*

On the death of Maſter John Ruſhout,

eldeſt Sonne of Maſter John Ruſhout, *of* London *Merchant.*

WHo ſlew all theſe? was *Nimſhi's* ſonne's demand,
When's will was done by falſe *Samaria's* hand,
When heads were heapt, and Nobles (by the rude)
Were made the many-headed multitude:
When ſlain *Youth*, and *Beauty* were heap'd on high,
Virtue and *Strength* pil'd with *Nobility*.
Who ſlew all theſe? each tear now ſeems to ſay,
The mourner drops by this ſad heap of clay.
Nor doe they ſolœciſe, for in *Ruſhout's* ſonne
There's a heap'd funerall, though he be but one.
Logick is out, it's præcepts erre in this,
He is but one, and yet a number is.
Arithmetick miſtakes in him, for we
If not divide, yet one may multiply.
Virtue and *Beauty*, *Strength* and *Youth* are here
Heap'd up and pil'd together: on this Biere
A ſumme of *Graces* are, Hee's a *Totall* than,
Not one of theſe, but might compleat a man.
The tears that from his Fathers eyes doe run,
Fall for but one Sonne, and yet not for One.
When he laments his *Beauty* ſo ſoon gone,
Doth he not Weep for his Dead *Abſolon?*
He mourns and praiſes his *obedient Will*
'Tis for his *Iſaac* ſure thoſe tears diſtill.
When he recounts the *Wiſdome* of his Sonne,
And Sighs, ſighs he not for his *Solomon?*
When how *religious!* and a tear let fall,
Then ſure he weeps at *Joſeph's* funerall.
Abſolon, *Iſaac*, *Joſeph*, *Solomon*,
Are all deceas'd in this his onely *JOHN*.
Who ſlew all theſe then? not the barbarous hand,
Of forreign ſtranger, nor the dire command

Of

Of the Theeve's Captain, where the riddle's this,
Out laws obey, and rape obedience is.
No death abroad, ſtrange ayre his breath ſupplies,
He travels and lives, but returns and dies.
Thus have we ſeen the Pearl or Diamond ſtone
(Brought to the cooler, from the hotter Zone)
Eſcape the threats of th' Rocks, and th' Oceans ſome,
And yet in th' Harbour have been loſt at home:
Having paſt the Pyrats, and the watry way,
Made, or the *Cuſtomers*, or the *Thames* his prey.
Is this the welcome thy return'd Natives have
O *England*? entertainment in a *grave*?
When to thy long'd for Soile thy Sonnes return,
Canſt finde no lodging for them, but their *Urne*?
When from ſtrange Climates to their own they come
Has't no home for them, but their longeſt *Home*?
Fame calls thee *Eden*, if thou a *Garden* be,
'Tis ſuch as *Joſeph's*, the *Sepulchre's* in thee.
The terme's too good; ſince on thine none thou prey,
Wee'l change thy name, thou art *Aceldama*.
Since now thy Bowels are with Funerals full,
Thou'rt or a *field of bloud*, or *place of Scull*.
Death dwels within thee, makes his Manſion here,
Hath ta'ne a Leaſe (we dread) for many years.
A *Leaſe* not made by *Law*, but *War*; yet good,
'Cauſe ſeal'd with *Swords* and written in our *bloud*.
Thus cruell art thou, and like to be, yet He
Hath cauſe to thank thee for thy cruelkie.
In thee he dy'd, but to thy Sins and fears,
Thy Crown's of *Cypreſſe*, he a *Laurel* wears.
He reſts in *Peace* ſecured from thy harmes,
Hears glad *Halleluiah's*, but thou *Alarms*.
The Grave and Heaven's his *Arke*, whilſt that the floud
Sweeps thee away, he floats above thy *Bloud*.
The Grave and Heaven's his *Houſe*, where he hid ly,
And the deſtroying *Angel* paſſe him by.
Death leads to *Life*. He dy'd young, yet ſhall be,
A *Youth* as long-liv'd as *Æternitie*.

J. THOMPSON.

FAITHS VICTORY over NATVRE:

OR,

The unparallel'd president of an unnaturally Religious Father.

HEBR. 11. 17.

By Faith ABRAHAM *when hee was tryēd, offered up* ISAAC.

THis Chapter after a briefe yet full description, presents us with a large and singular commendation of the grace of faith, the excellencie of this vertue is demonstrated by the efficacie, that in its powerfull effects we may behold its Divine nature. Peruse the Chapter, and you shall find her honoured as the mother of many graces, the spring

of choyce duties; yea, the worker of ſtrange Miracles. The truth of all which our Apoſtle illuſtrates by various examples, ſince though poſitive doctrines declare what faith can doe, yet plain examples ſhew what faith hath done: amongſt many others wee have the preſident of *Abraham*, chiefe of the Patriarks, and father of the faithfull ſet before us: if you caſt your eyes upon the 8 *verſe*, you ſhall there finde an eminent inſtance of his faith, *When he was called to goe out into a place which he ſhould after receive for inheritance, obeying, and he went out not knowing whither he went*; no eaſie matter, doubtleſſe, for a man to part with his friends and live among ſtrangers, to let goe his preſent poſſeſſions for uncertain enjoyments, and become a voluntary exile from his own Couutrey; ſence derides it, reaſon contemns it, but faith obeys it: nor doth his faith ſtay here, behold in the Text a harder task impoſed upon, and performed by him; that was to leave his Countrey, this was to loſe his *Iſaac*: that was to ſojourn in a ſtrange Land, this to commit a ſtrange act: that to forſake his fathers houſe, this to forgoe his ſons life: in that he ſayled againſt the winde, in this againſt the winde and tyde: but the ſtrength of faith carryed him through, enabling him to leave his countrey when called; and to offer his *Iſaac* when tryed.

By faith Abraham, &c.

In the words we have theſe three obſervables;

1 A ſingular fact performed by *Abraham*, *He offered up Iſaac.*

2 A ſpeciall occaſion moving him to it, *when he was tryed.*

3 A powerfull cauſe enabling, and that was his *Faith.*

Or

Or if you pleaſe to take the words in their naturall order, obſerve,

1 An act of Gods wiſdome, to wit, the tryall of *Abraham.*

2 An act of *Abrahams* obedience in offering up *Iſaac.*

3 The principle inclining him to perform his obedience, in reference to divine tryall, and that was his *Faith.*

Once more we have here conſiderable,

1 The ſtate and condition to which *Abraham* was expoſed, to wit, of temptation, *When he was tryed.*

2 His ſutable behaviour under that condition, in obedience to that tryall, *he offered up Iſaac.*

3 The true ground of that obedient behaviour, to wit, *his faith.* According to each of theſe there are three aſſertions our Apoſtle layes down in the words.

That *Abraham* was *tryed*, that being tryed *he offered up Iſaac*, that it was *by faith* he offered him up: and of theſe in order.

1 The ſtate of temptation, to which *Abraham* was expoſed when he was *tryed*, St. *Auſtine* ſpeaking of the life of man tells us, *Tota vita humana tentatio eſt*, every mans life but much more the Saints is a continued tryall, no day paſſeth over his head without ſome clouds, and whiles he is in the ſea of this world waves continually daſh upon him, but yet there are ſome dayes in the Calendar of his life which deſerve, *Nigro carbone notari*; to be marked with a black coale as more cloudy then others there are ſome ſtorms wherein the waves rage more vehemently, ſome times in which the Saint is expoſed to ſtrange and ſtrong tryalls; and of ſuch a

one our Apostle here speaketh, *When he was tryed.*

Quest. 1. But by whom is it that *Abraham* was tryed?

Answ. The Hebrews have a tradition that the Devill appeared to him in an angelicall forme, and by many arguments diswaded him from sacrificing his son, as being an unnaturall and impious act, contrary to the law of God and nature; nor is it improbable, that then the Devill was very busie with *Abraham* by temptation to withdraw him from obedience to Gods command, though the conceit of his visible appearing to him is altogether uncertaine; but this triall whereof my text speaks, is doubtless to be referred unto God himself: for so we finde it plainly mentioned in the history, *God tempted Abraham: Genes.* 22. 1. nor doe *Moses* and Saint *James* herein contradict each other, when the one sayth, *God tempted Abraham*, and the other *Chap.* 1. 13. *God tempteth no man*, but rather we must distinguish of a double tentation, the one *probationis*, the other *seductionis*, the one meerly of tryall for our good, the other of enticement for our hurt; this latter cannot agree to the pure and holy God, but is the Devils work, who goes about seeking to insnare and devoure the former: as it stains not Gods purity, so it suites well with his wisdome, which oft times puts him upon making experiments of his servants, as here he did of *Abraham*.

Aliter Deus tentat, aliter diabolus, diabolus tentat ut subruat, Deus tentat ut coronet. Ambros.

Quest. 2. But for what end, may some say, doth God tempt and try his people?

Answ. I answer, for this double end;

1. Partly to disclose their corruptions, and discover those sins which were lurking in the heart: It is a common saying, *Magistratus judicat virum*, many men that

that were good while confined to privacie, have proved licentious, when advanced to Magistracie; it's as true of tryals, wherein oft times, there is an eruption of of that corruption which one would not have imagined had lodged in their brests, for this end God proved *Hezekiah*, that the pride of his heart might appear, and the Israelites to humble them under the sence of those corruptions which tryals manifested to be in them. But, God dol il, ō vl ipse Rominē &c

2 Chron. 32. 31. Deut. 8. 2.

2 Chiefly the end of tryall is a discovery of our graces, both their truth, and strength, their quality and measure. Tryalls shew what is the depth of our confidence, the breadth of our patience, the height of our love, and the length of our perseverance, observe but this tryall of *Abraham*, and you shall find what a many graces here was tryed and discovered: namely,

His faith, whether he would depend upon Gods, Promise above, against reason.

His obedience, whether he would yeild to Gods command against nature.

His love, whether his affection was more enlarged toward his son or his God.

Finally, his feare, whether he did reverentially acknowledge and stand in awe of Divine Sovereingty the truth is, *Apparet virtus arguiturque malis*: stars shine bright in the darkest nights, graces are manifest in the sharpest tryall; and for this end that our graces may appeare, we are tryed, and they are exercised.

But what need is there that God should for these ends try his servants? Doth he not understand there thoughts long before, are not both there sins and graces open in his sight; it is a strange expression which God useth

Quest. 3. Answ.

uſeth concerning himſelfe in this tryall of *Abraham*, *Now I know that thou feareſt God.*

Gen.22.12.

What did he not know before who is Omniſcient? yes, doubtleſſe, but we muſt remember, it is uſuall with God, *Quod homini competit in iis tansferri*, to apply that to himſelf which belongs to men, and to ſpeake of himſelfe after the manner of men; but the truth is Gods end of tryall is not that he might know but that we and others may know the graces of God that are in us: tryals are oft times publiſhers of concealed vertues, neither the patience of *Job*, wiſdome of *Solomon*, or the faith of *Abraham*, would have been ſo famous had it not been for tryalls.

οὐκ ἵνα αὐτὸς μάθη, ἀλλ' ἵνα τοῖς ἄλλοις δείξῃ; καὶ κατάδηλον αὐτοῦ τὴν ἀνδρείαν πᾶσι καταστήσῃ. Chryſoſt.

Queſt.4. But how and by what meanes doth God try his ſervants?

Anſw. Divines anſwer two ways, *factis, verbis*; by deeds & words: by deeds, when either he ſubſtracts his grace from us, leaving us to our ſelves; as he did *Hezekiah*, *To try all that was in his heart*, or elſe when he brings us into ſtraits, & lays upon us afflictions, ſo he was forty yeares in leading of the children of Iſrael through the wilderneſſe, to prove them, ſometimes by words and commands, which he enjoyns us, ſuch was that command which Chriſt gave to the young man in the Goſpell, *To ſell all he had*; and this which he gave to *Abraham, take thy ſon, and offer him for a burnt offering*; and if you pleaſe to take a ſerious view of this command, you ſhall find it was a ſore tryall, and that there was a ſtrange probation in this Divine precept: for conſider,

Luke 18.22. Gen.22.2.

Willet page: 200.

1 Whom doth the command concerne? not a ſervant, or a friend, or an allye, but a ſon; and him not an adopted, but a naturall ſon: not of many but an only ſon by

by *Sarah*, one that was the ſon of his love, of his hope, yea, of his old age; a childe of promiſe, of prayers; nay, tears.

2 What it is that is required? is it to ſend him a far off into ſome ſtrange Country? is it to part with him and not ſee his face for ſome yeares? is it to have him taken away by death, through ſome viſitation of Gods hand? all of theſe would have been ſad tryalls: nay, but it is to lay violent hands upon him and cut him off by an untimely ſlaughter: but whoſe hands muſt they be, may his ſervants carry him away to ſome remote place out of his ſight and there kill him, or is it only to ſtand by, look on and ſuffer him to be ſlain; no, he himſelf muſt offer him up: *Abraham* muſt not onely have his eyes on, but his hands in this bloudy act, he muſt not only be a ſpectator of, but an actor in this dolefull Tragedy: the tender father muſt imbrue his hands in the bloud of his innocent childe. God had tryed *Abraham* before many wayes, calling him to goe out of his Countrey, ſuffering that contention between him and *Lot*, in the battell he had with the five Kings, in the circumciſing of his houſhold, in the caſting out of *Iſhmael*, but all ſhort of this, in ſacrificing of his *Iſaac*, which *Abraham* here was put upon, and our Apoſtle means in theſe words, *When he was tryed*. To apply this.

Let the Saints of God learn continually to expect and prepare for tryals, let no ſon of *Abraham* hope to ſcape temptation, when he ſees the boſome in which he deſires to reſt, aſſaulted with difficulties, nor muſt we onely ſtand in fear of diabolicall ſuggeſtions, but in expectance of divine temptation; the truth is, *Uſe* 1.

try-

tryals are both neceſſary and precious, needfull and
1 Pet. 1. 6, 7. uſefull: Saint *Peter* joynes both together, *Ye are in heavineſſe, if need be, and the tryall of your faith being being much more precious then that of gold:* the ſhakeing of the trees by the winde, the caſting of gold into the fire, is not more uſefull for the ſetling of the one, and purifying of the other, than tryals are for Gods ſervants: Nor muſt we onely expect ſingle but ſucceſſive tryals, like *Jobs* Meſſengers, one upon the neck of the other: When one woe is paſt look for another to come, and that many times on a ſuddain, in matters we are leaſt aware of: nor let us onely prepare for many, but great and ſore tryals, ſuch as will not only rend our garments but break our hearts, tryals in our neereſt friends, deereſt comforts, the delight of our eyes, joy of our hearts, and breath of our noſtrils, ſuch were *Jobs*, in his cattell, the ſupport of his eſtate, his children, the fruit of his loyns, nay, in the wife of his boſome, and the ſmiting of his own body: ſuch was *Abrahams* in the Text, in his near and dear *Iſaac*.

2 Since we muſt be tryed, look we to the ſoundneſſe of our graces that they be ſuch as will abide tryall: paint will melt at the heat, while the naturall complection remains: droſſe will conſume in the fire while the gold grows purer: bad ſtuffe will ſhrink in the wetting, whilſt that which is good retains its meaſure: finally, the houſe that is built upon the ſand falls down at the blowing of the winde, while that which is built upon the rock remains: Seeming grace vaniſhes in the times of tribulation, onely true grace retains its luſtre, continues firm, nay, grows purer in fiery tryals. And ſince wee muſt expect ſtrong tryals, look we to the

ſtrength

ſtrength of our graces, *If thou faint in the day of adverſity, thy ſtrength is ſmall*, ſaith *Solomon*, *Prov.* 24. 10. adverſity though it be a hard tyrant, yet it is a right Judge ſpeaking truly what our graces are: *Nemo vires ſuas in pace cognoſcit*, no, one knows his ſtrength in peace, a ſharp battle calls for courage in the ſouldier, hard weather makes the weak body ſhrinke, every cock-boat can ſwim in the river, its the luſty ſhip muſt ſaile in the Ocean, we meet with ſtrong tryalls, we muſt labour for ſtrong graces ever remembreing this for our comfort, that Divine wiſdome and goodneſſe will proportion the tryall to our ſtrength: a skilfull Phyſician in potions conſiders the ſtrength of his patient, a wiſe Schol-maſter in his leſſons obſerves the ability of his Scholler, and our gracious God in his tryals remembers what wee are and will lay no heavier burthen on our ſhoulders then we are able to beare: that of the Apoſtle is in this ſence truly applicable; he hath both *milk for babes*, and *meat for ſtrong men*; and if he impoſe ſo great a tryall as the ſlaying of a ſon it ſhall be upon an *Abraham* that is ſtrong in faith, vigorous in grace, and knoweth how to obey ſo ſevere a command which leads me to the. *Greg.*

2. Generall *Abrahams* obedient behaviour under his tryall, *He offered up Iſaac*; God puts him upon it, and he ſets about it, and having received an injunction, puts it in execution: *He offers up Iſaac.*

But here ſome, perhaps, may taxe our Apoſtle as a falſe relater of the ſtory, ſince indeed *Iſaac* was not offered up, but a Ram, the anſwer is eaſie.

1. Hee offered, that is, *Offerre cæpit*; hee began to offer him, he had taken his journey, clave the wood, and *Fieri dicitur quod tentatur fieri.* Rib.

and was come to the mount; being there, he had built an altar, laid the wood in order on that altar, bound and laid his son on that wood, stretched forth his hand, took the knife to slay his son; the knife was even at his throat, and nothing wanting but the last blow to have done execution; and so on *Abrahams* part there was no deficiency in fulfilling this probatory command of God.

Hier. 2 He offered, that is, *Voluntate jugulavit*; he offered him in his intention and readinesse of will, *Immolatio*
Calv. *Isaac, ab animi affectu censetur*, his sacrificing of *Isaac* is reckoned not from the action but his affection, and

3 He offered him, that is, *interpretativè obtulit*; in regard of Gods account and esteem: that which was but begun by *Abraham* is consummated in Gods sight, and his readinesse to sacrifice is interpreted as an actu-
Pareus. all performance of it, thus *Pareus* upon the text *Obtulit ille holocaustum, non facto quidem, sed prompta voluntate & obedientiæ quam Deus acceptavit, & Scriptura celebrat pro facto.* *Abrahams* willingnesse to offer his son is accepted with God, and is recorded in Scripture as if it had been really done: excellently Saint *Chrysostom* to this purpose; so far (sayth he) as concerned the fathers will, he had already imbrued his hands in his sons bloud, and therefore that Father brings in God commending his ready performance of what he had en-
Chrysost. joyned, σὺ μὲν οὐκ ἐφείσω διὰ τὸν ἐμὸν πρόσταγμα ἐγὼ δὲ ἐφεισάμην διὰ τὴν ὑπακοῆν, Thou didst not spare him at my command, I have spared him for thy obedience,

Obser. To summe up this, it lets us see the gracious goodnesse of God, who is pleased to accept the will for the deed, and accounts what we would doe as if we had done

done it; when we perform any duty, it is not *quid facis*, but *quo animo*, what we doe, but with what minde we doe it; and as the action is never accepted without the affection, so somtimes the affection is regarded without the action: true it is, where God affords ability, and gives oportunity, he expects the expreſſion of our will by the execution of the act, but if either be denyed (as here God ſent his Angel to ſtay *Abrahams* hand, and many times he is pleaſed to withhold enablements to good duties) then he mercifully accepts our intention and endeavour; in this ſence a poor man may be more charitable then the rich, according to that of our Saviour concerning the widow, *Verily this poor widow hath caſt in more then all they that have caſt into the treaſury*: more for the manner, though leſſe for the matter, not ſo much, yet with more cheerfulnes, and ſo it was more in Gods eſtimation. In this regard a man that dieth in his bed, may yet be a Martyr in divine account, not *opere*, but *voluntate*; reall ſuffering but propenſe willingnes to lay down his life if God had called him to it: finally, by this means it is, we fulfil that command of our Saviour, *in taking up the croſſe daily*, that is, *ſemper animum habere paratum*, being in a daily readineſſe to beare whatſoever croſſe it ſhall ſeem good to Divine wiſdome to inflict upon us.

Mark 12.43.

Luke 9.21. *Stella.*

Uſe.

It is that which may yield abundant comfort to weak Saints, and tender conſciences, who are oft times ſadly perplexed at the non performance of thoſe duties, the omiſſion whereof is cauſed, not through want of will but power; ſurely what the Apoſtle ſayth, in the point of charity, is true in regard of all other ſervices. *If there be firſt a willing minde, it is accepted according to*

2 Cor. 8.12.

that a man hath, not according to that a man hath not. I would not have prophane careleſſe ſinners encourage themſelves from this comfortable Doctrine, who pretend to good deſires, whilſt they improve not the oportunity and ability God puts into their hands of doing good, and which is worſe, pleaſe themſelves in the vain excuſe of their good meanings, whilſt they impenitently go on in evill ways; ſuch laſie deſires will be no ſufficient plea at Gods bar, and they will finde that uſuall maxime true, too late, *Hell is full of good wiſhes, Heaven of good works.* But as for weak Chriſtians, who doe what they can, and would doe what they cannot, let them take comfort in this meditation, that the ſyncerity of their intention ſhall be regarded, and rewarded by God. It was the complaint of holy *Paul*, concerning himſelfe, *When I would doe good evill is preſent with me, ſo that the good I would doe I doe not, and the evill I would not doe, that I doe:* and ſurely if he, well may we have cauſe of taking up the ſame complaint, but though we complain, yet let us not deſpair: it is obſervable what a candid interpretation our Saviour makes of his Diſciples ſleep in the midſt of his agony, excuſing it as a fault ariſing only from the weakneſſe of their fleſh, not defect of their will; *the ſpirit indeed is willing, but the fleſh is weak*, and it is his gracious promiſe not to *quench the ſmoaking flax*, nor *break the bruiſed reed*: know then, oh thou dejected ſoul; though thou canſt offer nothing to God but a Turtle, that is, *gemitus* a ſound of ſorrow that thou canſt do no better, or a pair of Pigeons that is well wiſhing, a deſire to do good, God will accept and account of thy will as the work; it was ſo with *Abraham*, whoſe reall intention

Rom. 7. 18, 19.

Matth. 26. 41.

Matth. 12. 20.

of

of offering was esteemed and is registred as an actuall execution *He offered up Isaac*, to let this goe.

That which is principally observable in these words, is the nature and strength of *Abrahams* obedience, God imposes a strange command upon him, he denyes not, delayes not his obedience, he doth not consult with flesh and bloud, harkens not to naturall affection, acquaints not the wife of his bosome with his intention, but obsequiously follows divine injunction, he well knew, that though he were *Isaacs* father, yet he was Gods servant, and though his love as a father would have diverted him from the slaughter, yet his duty as a servant engaged him to the sacrifice of his son: his son was dear to him, but his God was dearer; affection was strong in him, but grace was stronger; τὴν φύσιν ῥίπτει καὶ τὴν φιλοθείαν ἀσπάζεται τὰ πλάγχνα καταπατεῖ τοῦ καλέσαντος οὐκ ἀφίσταται: hee casts away all naturall, and embraceth divine love; he trampleth upon fatherly bowels, and resists not his Fathers call. Thus he became obedient, though against his will, yet with his wil, in the sacrifice of his Son, one wil sacrificed another, his spirituall will to serve his God, overcame his naturall will to save his childe: and so hee set upon this unnaturall work of offering up *Isaac*.

One would have thought that in so neere a tryall, so harsh a command *Abraham* through frailty might have replyed against God with murmuring, as those Israelites did upon a lesse occasion when they wanted food, *Would God wee had dyed in the Wildernesse*, *Exod.* 16.3. flesh and bloud would have broke out into these or the like expressions. *What, Lord? didst thou mocke me with thy gift, that so soon thou takest him away, nay command-*

est

διὰ τοῦτο πατέρα ἠθέλησας ποιῆσαι ἵνα παῖ δοκτόνον ἀθρὼν ἀπερ γάση.

est me to throw him away, would thou never hadst bestowed a son upon me, rather then so sodainly to snatch him from me? why didst thou make me a father, if now I must become a murtherer of my childe? far better I had been childlesse, then now to make my selfe so. But far be such thoughts from *Abraham*, who had learned this sacred lesson, not to murmur but to obey, had it been any but an *Abraham*, he would doubtlesse have returned an excuse and said (to use *Naamans* words) *In this the Lord pardon his servant, any thing but my Isaac, thou shalt command, him I cannot, know not how to part with*, however it might seem no more then just for *Abrahom* in this case to expostulate with God in these or the like words. *Doth the God of mercie delight in cruelty, and piety it self command murther? will justice require the slaughter of an innocent, and canst thou in equity desire the bloud of the guiltlesse? or if thou wilt needs have an humane sacrifice, is none but* Isaac *fit for thine Altar, and must none offer him but* Abraham? *Shall these hands destroy the fruit of my loyns? must I that was the instrument of his life, become the means of his death? Can not I be faithfull unto thee, unlesse I be unnaturall to my childe? Why did I so long wayt for him? Why didst thou at last bestow him, if I must now part with him? How shall I look* Sarah *in the face when I have slain her son? How will the Heathens censure this holy cruelty, and say, there goes the man who cut the throat of his own childe?* But *Abrahams* obedience had taught him better, not to dispute but act: me thinks, I hear him answering Gods command in these or the like submissive terms: *Blessed Lord, doest thou call for my* Isaac, *thou shalt have him; what though he be precious in my eyes yet thou art more:*

true,

true, he is my son, but thou art my God, to me it will prove a bitter losse, I, but to thee it will become a sweet sacrifice; what though my wife may blame me, yet thou commandest me? better shee call me a bloudy husband, then thou an undutifull servant? What though the world accuse me of cruelty, yet thou requirest it as a duty? better I be in their eyes an unnaturall father, then in thine an ungracious son: were he ten thousand Isaacs, *I dare not, I will not spare him, but am ready, though against my own, to doe thy will ô God.* But here a farther doubt may be moved, how *Abraham*, though he would, could offer *Isaac*: *Abraham* was old and feeble, *Isaac* young and lusty, though one had a command of offering, yet the other none of suffering, and the law of nature would teach *Isaac* to endeavour the preservation of his life, though a father came to take it from him. To this Divines answer, that *Isaac* being religiously educated, and no doubt, by his father, sufficiently informed of Gods will in this particular, submitted himselfe to be offered up. Sutable to this purpose is that of Saint *Chrysostom*, ἐξέδωκεν ἑφυτὸν ὁ Ἰσαὰκ τῷ πατρὶ ἵνα χρήσηται αὐτῷ καθ' ὃν τρόπον βούλεται. *Isaac* gave himself to his Father, as freely as *Abraham* gave him to God: Whom should I first admire, to whom shall I give the greatest honour, the tender father that offered his son: or the obedient son submitting to his father, even to the death: thus there was the same minde, the like affection both in *Abraham* and *Isaac*; so that the courage of the Father seemed to be transplanted into the son, and the innocency of the son; not wanting unto the father: that golden-mouthed Oratour illustrated this, whilest hee fitly bringeth in *Abraham*, thus be-speaking his son; *Suffer me, ô my son,*

suffer

ſuffer me to perform the command of my God, that God that made thee, calls for thee; hee that gave thee, ſeeks thee: he that created thee, deſires thou ſhouldeſt be ſacrificed to him; thou wilt be a ſacrifice, ſo much the more acceptable: by how much the more willingly thou entertaineſt the glorious benefits of death: and then *Iſaac* ſweetly complying with his fathers deſire. *My father, perform what thou art commanded, doe the office thou art enjoyned, I reſiſt not, refuſe not: what thou wilt I will, what thou deſireſt, I ſubmit to, and with the ſame readineſſe I embrace death, as I know thou doeſt by Gods command inflict it.* See here a rare patterne of obedience to parents in *Iſaac*, who ſuffered *Abraham*, to God in *Abraham*, who offered up *Iſaac*. This latter is eſpecially preſented in the Text, and ought principally to be imitated by us, and though we cannot attain, yet let us aſpire to that height of obedience which *Abraham* practized: indeed, herein is the tryall of our ſubmiſſion, when in things contrary to our nature, contradictory to our deſires, croſſe to our reaſon, we can obey God; it is the aggravation of diſobedience in eaſie precepts to rebell, it is the commendation of obedience in difficult commands to ſubmit, to obey God in what ſuites with our temper is not praiſe worthy, but then to yield when nature and reaſon oppoſe is moſt laudable. Indeed, *hic labor, hoc opus*; to ſtrive againſt the ſtream, row againſt the tyde; go againſt the haire, act againſt the dictates of our own naturall and carnall affections is the difficulty: and withall the excellencie of obedience.

To cloſe up this in a three-fold ſpeciall application:

1 Though God call not upon us to offer up our ſons,

ſons, yet hee requires us to offer up our ſinnes, there is none of us but in this ſence hath an *Iſaac*, a *dilectum delictum*, ſome darling luſt, boſome corruption, which he expects we ſhould part with at his call; but alas how far ſhort are we of this *Patriark?* he offered up a dutifull *Iſaac*, we will not ſacrifice a rebellious luſt; he at a ſingle command went about the work, we neglect after many precepts, often intreaties and frequent threatnings; he roſe early in the morning to ſlay his ſon, we make it our evening ſacrifice, and ſcarce thinke of mortifying our luſts, till death is ready to kill us; finally, he would have ſacrific'd his ſon, in whom all Nations were to be bleſt, we will not ſlay our ſins which otherwiſe will make us for ever curſt; but ô ſinner, how long wilt thou hug that in thy boſome which is Gods hate and will be thy ruine, think thou heareſt a voice from heaven once more be-ſpeak thee as God did *Abraham*, *Take now thine* Iſaac *whom thou loveſt, thy ſin wherein thou delighteſt, and offer it up to me for Sacrifice:* or as Chriſt did the Jews: *as for my enemies* (thy luſts), *which would not that I ſhould reign over them, bring them hither and ſlay them before me.* O then delay not, conſult not, neglect not, but while it is called to day, binde thy corruptions on the Altar of the Law, take the knife of Gods Word in thy hand, and cut the throat of thy ſins, that they may become a ſweet ſmelling Sacrifice in Gods noſtrils, and thou an amiable Prieſt in his eyes. Gen. 22. 3.

2 Though God do not call us as he did *Abraham*, to offer up our children, yet he ſomtimes requires us to neglect both children and parents, and all naturall relations for his ſake, and ſurely in ſuch a caſe, *Pietas*

Hier. *est impium esse pro Domino*, it is piety towards God, to be unnaturall to our friends, our blessed Saviour hath told us, *He that loveth father or mother more then me, is not worthy of me, and he that loveth son or daughter more then me, is not worthy of me*, Mat. 10.37. Another Evangelist useth a more harsh expression, *He that commeth to me and hateth not* all these: strange that love it selfe should require hatred, but yet just, not in an absolute but comparative sence, we must not love father or mother more then him, yea, when their desires come in competition with his will, we must hate them for him, we must say as *Levi*, *nescio vos*, I know you not, or with Christ to his mother, *quid mihi tecum? woman, what have I to do with thee?* trampling under foot all naturall relations, which would hinder us from obedience to divine injunctions. It was a pious (though erroneous) spirit that lodged in the breast of Sir *Thomas Moor*, once Lord Chancellour of this Kingdom, who regarded not the prayers, nay tears, of his deerest wife, when shee perswaded him with the forfeiture of his conscience to endeavour the restauration of his liberty, let us follow his pattern, that no respect either to wives or children may withdraw us from the performance of our duties to God.

Luke 14.22.

3 Finally, though God doe not call us to offer up our children, yet many times he calls to us to part with them; though not to sacrifice them with our own hands, yet to resigne them up to his dispose; oh let us learn by *Abrahams* example, chearfully to give up our deerest comforts to that God who hath given them unto us, he was willing to an *obtulit*, so far obedient as himselfe to offer his son, shall not we be content with an *abstulit*,

lit, that God should take away wife or children, or any enjoyment from us, : good old *Eli*, when acquainted by *Samuel* with Gods severe intentions against himselfe, his sons, his family, sits down quietly and sayes submissively, *Dominus est*, *It is the Lord*, *let him doe what it seems good in his sight*. 1 Sam. 3. 18. Holy *Job*, when informed by severall messengers of the losse of his Oxen by the *Sabeans*, of his Camels by the *Caldeans*, of his Sheep and servants by a fire from God, nay of his sons and daughters by a winde from the wilderneſſe, worshiped, saying, *Dominus dedit*, *The Lord gives*, *and the Lord hath taken away*, *blessed be the name of the Lord*. Job 1. 21. Oh let us write after these copies, and what we daily pray for, cheerfully, submit unto, that the will of the Lord may be done, let all parents say, to use the Prophets words, though in another case, *Behold*, *I and the children whom thou*, *ô Lord*, *hast given me*, *are at thy disposse*, *doe with me and mine as it pleaseth thee*, And that we may attein this gracious frame of spirit, let us take notice of, and strive after that grace of faith wherein *Abraham* excelled, and by which he was enabled to so difficult a work: which leads me to the

3 Generall, namely, the true ground of *Abrahams* obedient behaviour in those words *by faith*, indeed nothing but faith could enable him to quit himselfe in so great a tryall. I deny not but even Heathens have sacrificed themselves and their children unto death, but upon what grounds? for the most part affection of vain glory, at the best, but love of their Countrey, was that which bereaved them of their lives, *Abrahams* offering up his *Isaac* was upon another ground, in a religious observance of divine precept, to which nothing but faith

could enable: the truth is, if we rightly weigh this act of *Abraham*, we shall finde there was great need of faith to unlock the difficulties, silence the reasonings, & answer the doubts which could not but arise in his spirit.

There was a double objection which this Patriark might make against offering up his son, to both which only faith could give an answer.

The one in reference to the comand which God gave.
The other in respect of the promise which God made.

1 Besides the Law of nature God hath given an expresse command, *Thou shalt not kill*, and well might *Abraham* argue, *if I must not kill any man, much lesse my son, surely God is either contrary to himselfe, or else this bloudy precept came not from him, but is a meer delusion of the Devill*; but here faith steps in, unfolds the riddle, assures *Abraham* it was no other then God who had given this in charge, that he is an absolute illimited commander, and therefore might enjoyn what he pleased, that he is sovereigne Lord of his own Law, and therefore may dispence with it when he will, thus silencing this objection *by faith he offers up* Isaac, and it is a rule we are to take notice of, that where Gods commands seem or doe really clash one against another, the lesser must give way to the greater, and ordinary to extraordinary precepts, the ten Comandements are the generall rule of our life, yet if a speciall intervene as here did to *Abraham*, faith gives that the preheminence.

πίστις ἐμάχετο πίστει ᾗ πρόσταγμα ἐπαγγελία, Chrys.

2 Another objection might well arise from Gods promise God hath assured *Abraham* of an innumerable seed, as the stars of heaven, and the sands on the sea shore, all these to come out of *Isaacs* loynes, and yet

yet God commands that *Iſaac* ſhould be ſlain. Might not *Abraham* well have reaſoned thus. *What, Lord, are thy decrees changable, or thy promiſe failable? how can theſe two ſtand together,* Iſaac *ſhall be a father of many nations, and yet he muſt dye by his fathers hands? what fruit is to be expected from a dry root, or what hopes can there be in a dead* Iſaac? the truth is to ſenſe and reaſon, there is a manifeſt contrariety between his precept and his promiſe, neyther of theſe eyes can ſee how God ſhould fulfill what hee had promiſed if *Abraham* perform'd what he required, but faith hath a piercing ſight, lo, ſhe ſteps in, untyes the knot, and thus beſpeaks *Abraham: Feare not* Abraham *to ſacrifice thy ſon, hee that commands thee to kill him, wants not power to quicken him; the ſame hand which raiſed him from the dead wombe of* Sarah, *can revive him from the aſhes of a ſacrifice, thou gotteſt thy* Iſaac *by believing, thou ſhalt not loſe him by obeying.* Now faith hath got the day, obteined the victory. What cruelty doth in others, that faith did in *Abraham*, makes him not to be moved at the ſtrangeneſſe of the fact, God knew he had to do with an *Abraham*, and therefore puts upon him ſuch a comand; *Abraham* knew he had to do with a God, and therefore believes what he commands is good: and what he promiſeth is infallible. Thus being careleſſe of the means, not doubting of the end, he ſets upon the work, *and by faith offers up* Iſaac.

Briefly, faith wrought in *Abraham* a double effect which inclined him to offer up *Iſaac*.

The one a dependance on Gods power.

The other ſubmiſſive to Gods will.

The one confidence on Gods truth in promiſing.

The

The others reverence of Gods Majesty in commanding.

In regard of the promise it assured him God was able to raise up *Isaac* from the dead, as it is *Verse* 19th, that notwithstanding all seeming contrarieties, and though hee saw no way of accomplishment, divine power could act above, against means, and so he believeth above and beyond hope.

In reference to his command, it perswadeth him this was Gods will to which he must subscribe, that the Almighty was his sovereigne Lord to dispose of him and his how hee pleased, and therefore ought to be obeyed.

Thus being confident of Gods ability and fidelity in making good his word, being resolved to exalt Gods will above his own, hee readily performeth his duty, *and by faith when he was tryed, offered up* Isaac.

To shut it up in a brief application, learne wee all to prize the worth, and endeavour for the growth of this grace of faith, we know not what tryals God may call us, but, alasse, how shall we bear them if not supported by faith, its faith is the only weapon to resist Satans temptations, and the best staffe to hold us up under divine tryals: this grace of faith, as it is of singular worth, so of universall use, in prosperity it teacheth us how to use comforts, in adversity, how to want them; without this, we can neither do what is enjoyned, nor beare what is inflicted: oh then let our care be with all our gettings to get faith, and not only to get but strengthen faith, since its strong faith gives us strong support in strong tryals; and in particular, that wee may with

Abra-

Abraham, in ſome ſence offer up our *Iſaac*, reſigne our children, yea all earthly comforts with cheerfulneſſe, when he tryes us in them, and calls for them from us, let us pray with the Apoſtles, *Lord, increaſe our faith*, true it is, a naturall man when he ſees there is no poſſibility of enjoyment, may be contented to want, juſt like a man who in apparent danger of the ſhip, with a nilling willingneſſe and mixt conſent caſts his goods into the Sea; but its only the believing Saint who makes a free and full reſignation of himſelf, and comforts into Gods hand. There is a four-fold enablement which faith contributes to this difficult duty of offering up our *Iſaac*, parting with our deareſt comforts when God calls.

1 It acknowledgeth Gods Sovereignty over all, and teaches the ſoul to ſay, my ſtate, my friends, my children, my ſelf are not my own but Gods, *who may doe with his own what he will.*

2 It confeſſeth the inconſtancy of all worldy enjoyments, and lets us ſee upon what uncertain terms we hold creature-comforts, being only tenants at the will of the Lord, of whatſoever we poſſeſſe: thus it learns thoſe *that buy to be as that poſſeſſed not, to rejoyce as thoſe rejoyced not; and thoſe that have wives and children, as though they had none*, continually expecting to be bereaved of them. 1 Cor. 7. 29, 30

3 It aſſures us of great good by obedientiall ſubmiſſion, and that there is no loſſe in giving up all to God, its good for mee to enjoy this comfort, ſayth ſenſe, its better to part with it, ſaith faith, ſince there is no better way to retein a comfort then in a faithfull care-

careleſneſſe to ſurrender it up to God, witneſſe *Abraham* in the text, hee offers and God ſpares his *Iſaac*.

4 It convinces us of Gods All-ſufficiencie, preſents him to the ſoule as an univerſall good, finding all loſſes to be made up in him alone: what ſweetneſſe can be ſuckt out of any or all the creatures below, that, and more doth faith finde in the God above, as once *Briſeis* ſaid to *Achilles*.

Tu Dominus, tu vir, tu mihi frater eris.

Thou art Lord, brother, husband, children, all to me. Thus will faith draw ſtrength from God to ſupport us under, and carry us through the ſaddeſt tryals. That therefore we may anſwer when God calls, obey when he commands, reſigne when he requires, and be found blameleſſe in the day of tryall: let our care be in all exigencies to quicken faith, ſo ſhall wee walke in the ſteps of faithfull *Abraham* now, and after the cheerfull endurance of tryals for a time, we ſhall reſt in the boſome of *Abraham* for ever, finding that gracious promiſe fully verified, *Bleſſed is the man that endureth temptation, for when he is tryed he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.*

James 1. 12.

To end all, with one word of advice to you the father of this ſon, whom God hath pleaſed in mercy (I hope) to take away; I may truly affirme, God hath bereaved you of your *Iſaac*, one who had learnt with *Iſaac* obedience to you, no ſmall vertue in children, eſpecially when

when grown up in years, (ſince it too often falls out that they come no ſooner to know themſelves, but they forget their parents) one in whom you had much comfort, on whom you had placed ſingular affection, of whom you and all that knew him, had great hopes; his naturall endowments, ingenuous education, skill in variety of Languages; modeſt and civill behaviour, promiſing in future time abundant fruit: but this tree God hath cut downe betimes, and in charity (we may hope) tranſplanted to his own paradiſe, but, doubtleſſe, it is no ſmall loſſe to the Garden of your Family, and cannot but be a ſore tryall of your patience, that therefore you may be comforted, look on *Abraham*, and let his practice be the matter of your imitation your triall, in a double reſpect falls ſhort of his, his was an only ſon; you have one yet ſurviving: hee was to be executioner of his own ſon, but it is divine providence which by a ſad accident haſtened your ſons death; ſince then your loſſe is leſſe then his: let your ſubmiſſion be equall with his, and if you cannot keep even pace with him, yet be ſure to follow him in thoſe ſteps of faith and obedience, which he took, remember your ſon is not *amiſſus* but *præmiſſus*, loſt but ſent before you whether one day you and wee all muſt follow: in the mean time, think that God ſaith to you, as *Elkana* ſaid to *Hannah, why weepeſt thou, and why is thy heart grieved, am not I better to thee then ten ſons?* ô then let grace over-rule nature, faith ſuppreſſe paſſion: and though you cannot but ſhew your ſelf a tender father towards him, yet ſtill behave your ſelf as a ſon of *Abraham*, who *by faith when he was tryed, offered up Iſaac.* 1 Sam. 1. 8.

FINIS. E

THE SAFEST CONVOY,

Or, the Strongeſt

HELPER.

Declared in a Valedictory

SERMON,

Before the Right Honourable

Sir THOMAS BENDIH Baronet.

His Majeſties Ambaſſadour, now reſident with the Grand Seigneur at *Conſtantinople.*

Delivered in Dionis Back-Church,

By NATHANAEL HARDY,

Preacher to that Pariſh.

They ſhall fight againſt thee, but they ſhall not prevail againſt thee, for I am with thee, ſayth the Lord, to deliver thee. Jer. 1. 19.

And he ſaid, My preſence ſhall goe with thee, and I will give thee reſt. Exod. 33. 14.

Non plus valet ad deijciendum terrena pœna quam ad erigendum divina tutela. *Cypr.*

Ad omnem tribulationem, ad omnem cujuſcunq; modi neceſſitatem aperta eſt nobis urbs confugii, ſinus matris expanſus eſt, parata ſunt foramina petræ patent viſcera miſericordiæ Dei noſtri. *Bern.*

LONDON,

Printed for *Nathanael Web,* and *William Grantham,* at the *Greyhound* in *Pauls* Church-yard, 1649.

(6), 76

TO

The right Honourable

Sir Thomas Bendiſh *Baronet*,

his Maieſties Ambaſſadour, reſident with the Grand Seigneur at Conſtantinople.

&

TO

The right Vertuous and moſt worthy Lady, the Lady *Anne Bendiſh*, his vertuous Conſort.

Increaſe of Grace, length of dayes, and Eternity of Glory.

My Lord,

THat abundant experiẽce you have had of Divine protection, is no ſmall cauſe both to you of gratulation, and your friends of cougratulation.

Had it not been the Lord who was on my ſide (may your Honour now ſay) *Had it not been the Lord who was on* my *ſide, the waters had overwhelmed*

Madam,

YOur goodnes accepted this Sermõ from the Pulpit, & your pleaſure hath now commanded it to the Preſſe, as being deſirous of tẽ to view, wth a Religious eye, what once you heard with a reverend eare, ſuch as it is, I here humbly tender to your Ladiſhips acceptance. Pſal. 124. 1,2,4,5.

The box indeed is meane,

but the Jewell precious; the faſhion homely, but the ſtuf rich; the cheſt iron, but the treaſure gold: The manner of handling plain and deſpicable, but the matter therein conteined Divine and comfortable.

Job. 42. 5. *The truth is, the moſt reviving Cordiall to a fainting ſpirit, and effectuall Antidote againſt the deadlieſt afflictions, is the operative, preſence of a propitious God. It is onely the aſſurance of Divine favour towards us, can ſweeten every condition to us; and as the obſerving eye of an omnipreſent God,* 2 Chron. 9. 6. *is a juſt ground of awfull reverence, ſo the preſerving aſpect of an Omnipotent Father, is a ſure foundation of a joyfull confidence.*

A familiar demonſtration of this Doctrine is the ſubject of this enſuing diſcourſe, the ſight whereof med me, *and the proud waves had gone over* my *ſoul.* There needed no more, and it could be no leſſe then a powerfull providence which hath made your paſſage proſperous, and ſettlement glorious.

How truly then may you take up that expreſſion of holy *Job, I have heard of thee by the hearing of the eares, but now mine eyes ſeeth thee.* Since that amiable promiſe of, Gods favourable preſence with his people, which you heard with comfort imperfectly explained in this Sermon, you have been with joy fully accompliſhed in your own experience: and I doubt not, but you ſay to God with adoration in words, not much unlike thoſe the Queen of *Sheba* ſpake to *Solomon* with admiration. *The one halfe of the* goodneſſe of thy preſence, ô Lord, *was not told me,* ſo far dòe all verball diſcoveries come ſhort of Gods reall manifeſtations.

And ſurely what ſhould move your Lordſhip to deſire a repreſentation of this weake

diſ-

diſcourſe I know not, unleſs that you might ſee how that Doctrine, which is here darkly illuſtrated, hath bin to you ſuperabundantly verified.

I little thought ſuch an unpoliſhed piece ſhould ever have been expoſed to publike view; but gratitude hath taught me rather to undergoe the Worlds hatſh cenſure, thē incur your Lordſhips juſt diſpleaſure.

And indeed, though it greatly troubleth me that in publiſhing theſe rude notes I muſt ſet forth my ignorance, yet withall it much rejoyceth me that I have an opportunity by theſe lines, to acknowledg your munificence, what a bountifull *Mecænas* your Honour hath ever beene to the Tribe of *Levi*, thoſe who have had the happineſſe of your acquaintance, and my ſelf the meaneſt among them, cannot but teſtifie with gratefulneſſe.

But I well know you love not that either your vertues or favours ſhould be openly proclaimed, *of I am confident was ſo much the more deſired by and will be welcome to you, by how much your own obſervation can plentifully atteſt its undoubted verity.*

Indeed though faith muſt believe above, nay, againſt ſenſe: yet ſenſe is a ſingular ſupport of faith. Divine promiſes are then moſt plainly underſtood, ſtedfaſtly believed, and joyfully peruſed, when we have beheld them graciouſly fulfilled.

May your joyous experiments of the Almighties preſence with and for you, be ſtill multiplyed: your pious aſſurances of his favour be more enlarged, and by the caſting in of this mite into your ſpirituall Treaſury, a further addition to your comforts be vouchſafed.

What a ſweet odour your Honours vertues have left behinde you, I muſt paſſe

claimed, and like the fixed ſtars, the higher God hath ſet you, the leſſe you deſire to ſeeme. I ſhall therefore turn Prayſes into Prayers, and endeavonr to pay my manifold obligations to you, in devout ſupplications for you.

May that gracious preſence of the Almighty, which hath hitherto gone before you, ſtill accompany you, to make your troubles few, comforts many, abode quiet, return ſafe, life long, death happy, election ſure, and ſalvation certain. For all which hee ſhall ſtill implore the Throne of Grace, who is,

paſſe over in ſilence, as knowing, your diſcreet zeal, ſincere piety, courteous affability, and benigne charity, are all crowned with that modeſt humility, which will not endure a publication.

How much I am your Ladyſhips debtor by theſe liberall reſpects your favour hath caſt upon me, my ſlender quill cannot expreſſe. All the return I ſhall or can render is, firſt to make mention of you and yours in my Prayers to God, next to engrave your beneficēce in the Table of a thankful memory; and withall, in a reall complement to ſubſcribe my ſelf,

Your Honours greatly obliged, and humbly devoted ſervant,

NATHANAELL HARDY.

THE

THE SAFEST CONVOY, OR THE STRONGEST HELPER.

ISAIAH the 43. the former part of the second Verse.

When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.

A Comfortable Scripture written like *Ezechiel* Scrole, *intus & a tergo*, without and within; without, *in verborum foliis*; within, *in radice rationis*, without in the historie, within in the mysterie; without in the letter, within in the Spirit: that is as the golden Pot, this as the hidden Manna; that as the shell and mother of Pearle, this as the *Margarite* conteined in it. *Hier.*

If with some we read the Verse in the Preterperfect tense *cum transieres*, and understand them litterally, they referre to that miraculous presence of God with, and preservation of his people Israel, when they passed through the waters of the red Sea, and the River *Jordan*, both which were wonderfully divide, that so the *Israelites* might have a passage to *Canaan*, and thus they are a seasonable comfort to all those who either on publique employments, or their own lawfull affaires, passe the great waters, as being from hence

warranted to expect, though not such a miraculous, yet a gracious presence of God with them.

Lap. Calv. If with others we read the words in the Future tense, *cum transieris*, and consider them Allegorically, they referre to the *Babylonian* Captivity; in which God promiseth to be with them, and thereby to deliver them; and so they are fitly applicable to the Church of God, and every member thereof in all ages, assuring her of Gods powerfull assistance in her passage through the waters of tribulation, to the heavenly Hierusalem; this later construction is doubtlesse most consonant to the Text, and therefore shall be chiefely insisted on, yet withall I shall in the close touch upon the former, as best agreeing to the present occasion.

But to unlocke the Metaphor of the Text, conceive the World as a Sea full of waters, the Church as a Ship sayling in this Sea, passing through those waters, persecutions as the windes that raise the waves, and indanger the overwhelming of the Ship; notwithstanding which, having the crosse of Christ for her maine mast, the sacred promises to be her cables, the graces of Faith, Hope and Patience, as her anchors, pure and holy affections as her sailes, and the gentle winde of the Spirit to favour her; finally, having the Word for her Helme, and God for her Pilote, she sailes securely, and at last arives safely at the haven of Heaven; *when thou passed thorough the waters, I will be with thee, &c.*

Scult. The words you see are, *dulcissima promissio*, a sweet and gracious promise, wherein you have considerable:

1. The excellencie of the blessing promised, *I will be with thee.*

2. The seasonablenesse of the time when it shall be accomplished, *when thou passest through the waters.*

3. The felicity of the benefit procured by it, *they shall not overflow thee.*

Nothing more amiable then Gods presence, his presence is never more comfortable than when we passe through the waters, and the power of that presence in those waters appeares

peares most admirable, in that they doe not overflow us.

If you please to call the Church a Ship, you have observable her Voyage, her Pilote, her Successe; the Voyage perillous, the Pilote glorious, the Successe prosperous; the Voyage full of danger, the Pilote full of skill, the Successe full of comfort: there is a necessity of the Voyage, we must thorough the *waters*; there is a certainty of the Pilote, God will *be with us*, and security in the Successe, *the rivers shall not overflow thee*.

Or if you will, take notice in the Text of these three generals:

Periculi suppositio, an imminent danger supposed, *when thou passest thorow the waters*.

Auxilii promissio, eminent help promised; *I will be with thee*:

Beneficii positio, permanent safety assured: *they shall not overflow thee*.

Yet once more, and in this method, I shall handle the texts here is

1 The Churches outward condition, that is dolorous; *When thou passest thorough the waters, and thorough the rivers*.

2 Her safe preservation in that condition, and that is joyous, *they shall not overflow thee*.

3 The effectuall cause of her safe preservation in that afflicted condition, namely, God's gracious presence: *I will be with thee*.

It cannot be, but the Saints of God should passe thorow waters; though they passe thorow them, yet they shall not be plunged into them: and the reason of this safety is, because God is with them, these are the three rivulets into which the fountain of this text poures it self, through each of which, whilest my discourse and your attention shal passe, let our prayer be, that God's gracious presence may so be with us, as the water of life may overflow our hearts, and fructifie our lives to his glory and our comfort, and so I begin with

The 1 Gen. The Churches dolorous condition exprest in those words, *When thou passest through the waters.*

There are two sorts of waters through which every Saint must passe, the waters of contrition and affliction, of inward sorrow and outward trouble, those wee may call the waters of *Marah*, repentant teares being full of bitternesse, and yet sweetned by casting in the tree of the crosse; these the waters of *Meribah*, caused through the spirit of contention in wicked men, which makes them strive with, and set themselves against God's people, to passe through those is our duty, through these our misery: to the one we are invited, for the other we must be prepared: those the Prophet *Jeremy* maketh the matter of his desire, *Oh, that my head were waters, and mine eyes a fountain of teares, Jer. 9.* these the Prophet *David* maketh the object of his complaint, *Heare me, ô God, for the waters are come into my soul, Psal. 69.* Finally, those God promiseth as a mercy to his people, *Jer. 31. 6. They shall come with weeping, and I will cause them to walk by the rivers of waters:* indeed, no comming unto God for mercy, but by the waters of godly sorrow for our sins. These are supposed in the text as a danger, to which the Church hath always been exposed in this life, when that passes through the waters.

Exod. 15. 23.

Numb. 10. 13.

Psal. 126. 5.

Many are the resemblances to which the Scripture compares the afflictions of the Church, but none more common then this of waters, in the thirtieth of this Prophecie, wee finde bread and water joyned together, the one whereof is eaten, and the other drank, to teach us that afflictions are as needfull for us as the food by which we are nourisht, in this Verse we find fire and water joyned together through both, which the Church is forced to passe, sometimes materially however analogically.

Isa. 30. 20.

It is the observation of one upon the text, that the greatest dangers of life come to us from those things which are most needfull for us: without water and fire, life cannot be preserved, and yet by them it is often endangered, and surely as a man cannot live without these: so neither can the Saints

Alvar. in text.

without affliction. Nor onely are afflictions in generall, but perſecutions in ſpeciall repreſented by theſe waters, ſo the Church groaning under the fury of her enemies, cried out, that *the waters flowed over her*; *Lam.*3.54. and *Sions* adverſaries are called by the Pſalmiſt, *proud waters*, *Pſal.*124.5. Nor he thoſe waters onely expreſſe ordinary or eaſie, but violent and outragious perſecution. *Nullum elementorum aqua & ignis ad nocendum potentius.* Of all elements fire and water are the moſt mercileſſe, and the water is more vehement then fire; ſince fire may be quencht by water, but waters cannot be reſiſted by any humane force: thus are wicked mens oppreſſions full of cruelty. The Wiſeman ſaith, *That their tender mercies are cruelty*: how much more then their cruelties. And as wee finde mention of waters, ſo rivers of waters noting the varietyand perpetuity of the Churches troubles. Multitudes of drops concurr to make up a River, and yet not one but many Rivers muſt be paſſed through: ſtanding pools are ſoon dry, but Rivers run continually. Sorrows ſeldome come alone, it was *Job's* complaint that God brak in upon him with *breach upon breach*, and *David*, *that one deep called upon another, at the noyſe of the water-ſpouts*: and *Paul*, *that he was in perils often by Sea, by Land, in City, in Country*; that complaint of *Megara* in the *Tragedian*, befits the Church: *Nulla lex iisquam mihi ſecura fuiſſe, finis alterius mali gradus eſt futuri*, wicked mens malice is boundleſſe, no wonder, *Sions* troubles are laſting, and the end of one miſery proves the fore-runner of another: ſo true is that of the Apoſtle, *through many tribulations we muſt enter into Gods Kingdom.*

Scult.

Prov.18.10. Job 16.14. Pſal.42.7. 2 Cor.11.25, 26. *Sen.Trag.*

But whence may, ſome ſay, are theſe waters and rivers, I anſwer:

Partly from the bottles of Heaven above which being opened, poure out waters upon the earth; *affliction comes out of the duſt*, not befalls us by chance, but by divine providence, thoſe cruelties to which the Saints are expoſed, by whomſoever acted, are by God diſpoſed, both the abun-

Acts 14.22. Job 5.6.

dance

dance and continuance of those waters are at his appointment: true it is, the waters that fall from the clouds above, are bred of the vapours that ascend from the earth below, and it is our sins that are the cause of all troubles, which are sent by God upon us, wee deserve, hee inflicts, wee provoke, hee chastiseth, our iniquities are the meritorious, his equity the efficient cause of all calamity.

Partly, as many rivers are fed by Springs out of the bowels of the earth; so these waters arise out of the depths of hell; it is Sathan that opens the fountaine of malice in wicked mens hearts, whence the streames of oppressions flowes upon good men heads; it is the winde of diabolicall instigation which raiseth the waves, increaseth the water, augments the rage of *Zions* adversaries; thus both heaven and hell concurre to the sending forth of these waters, but on a different ground, and to a different end; God justly, Sathan unjustly; God for our sinnes, the Devill for our righteousnesse. Finally, God's end is to cleanse our filth, and wash away our pollutions; the Devils to overwhelme our persons, and sinke us into the depth of misery.

Use. To apply this. Oh let us be wise to looke for and provide against these slabby steps in our Christians race he that goes to Sea must resolve before hand to meet with many a cold blast, dashing waves, rolling tempest ere he come to his harbour: let all who engage for heaven do the like, sit down and consider what pains and sufferings it must cost them ere they come thither, by this means we shall the lesse feare, and the better beare troubles when they come, *præmeditati mali mollis ictus*, that evil which is fore-thought of by us, will prove the more easie to us: They say of the Basilisk, that if it first see a man, it kils him, but if the man first see it, he is safe: let it be our prudence to foresee evils ere they come, that we may the better undergo them when they come, and surely if we consider things aright, wee have no reason to be discouraged at these waters: for

1 It is an argument wee are in the direct way to our countrey, the path to hell is miry thorough corrup-

ruptions, to heaven watry through afflictions: Saint *Paul's* assertion is universall, *All that will live godly in Christ Jesus, shall suffer persecution*, 2 *Tim.* 3. 12. *Christianus non est, qui non cruciatur*: Christianity entitles her professors to the crosse, the way to blisse is not strewed with Roses, but hedged with thornes: he that lives in pleasure and enjoys the worlds favour, may well suspect himself as a wanderer in the broad way; but he that finds hatred and persecution from ungodly *Samaritanes*, may, at least, probably conclude himselfe in favour with God, and a Traveller in the way to *Jerusalem*.

2 It is but a passing through, not a dwelling in, the waters. Afflictions may be violent, they shall not be permanent. *Athanasius* said of the persecution in his time, it was, *Nubecula cito transitura*, A cloud that should soon vanish, a showre that would quickly cease. The wicked are said to *dwell with devouring fire*, the faithfull only passe thorough; the Scriptures usuall Metaphor, resembles Saints to *strangers and pilgrims*; who only passe thorough or Sojourne for a time but make no long stay, why should they wonder at or be troubled with that ill usage they finde in their passage. The world is fitly compared to a Sea and the Sea is no place to continue in; dangers we must expect to meet with so long as we are sailing but that sailing will not be long. And

Isa. 33. 14.

1 Pet. 2. 11.

3 Consider not so much thorough what as whither thou passest, look beyond the waters to the shore the passage is calamitous, the Country where thou art going glorious; it is to possesse thy inheritance receive thy crown, ô, let the sweetnes of the end mitigate the badnes of the way, and the pleasantnesse of the Country make amends for the tediousnesse of the journey. Finally, know to thy comfort thou shalt passe thorough these waters, no remora shall withhold, nor contrary winds impede thee, though thou mayst be molested, yet not overflown by those waters which leads to the second Generall,

In Churches preservation in her afflicted condition, *they shall not over-flow thee*, *habet unum quodque periculum unde timeatur*. *The 2d. Gen. Musc. in loc.*

meatur; every thing threatens its peculiar danger, which makes us feare the fire, burning, the water, drowning; but, *quod aliis exitio ipsis innoxium*, that which is destructive to others shall not be hurtfull to the Church, let persecutions be as fire yet the Church is like *Moses* bush, which was burnt but not consumed, let them be like waters, the Church shall be as *Noahs* Arke, which still arose higher as the waters increased, these waters may arise from the ancles to the knees, from the knees to the breast, from the breast to the thigh, but they shall never over-flow the head: *collo licet tenus mergaris non patior te omnino demergi premendus es non perimendus*, we must be washt, we shall not sink, crusht we may be, killed we shall not be. The boule or bladder may be dipt, cannot be drowned; the house that is built upon the rock may be shaken but cannot be overthrowne, and they *that trust in the Lord*, saith the Psalmist, *shall be as mount Zion that cannot be moved* excellent to this purpose is that of St. *Paul*; *we are troubled on every side, yet not distressed, perplext, but not in despair persecuted, but not foresaken, cast down, but not destroyed*, 2 *Cor*.4.8.9. And, again, in the, *Chap*.6.9.10. *As dying, and yet behold, we live as chastened, and not killed: as sorrowfull yet allwayes rejoycing*. Thus have the Saints found life in death comfort in sorrow, safety in danger, and though the waters have bin about them, yet they could not come over them; true it is, we finde the Prophet complaining, that the *waves and billows was gone over him*, *Psal*.42.7. And the Church useth the like expression, where she saith, *the waters flowed over my head*: *Lament*.3.54. So may you have somtimes seen the surly waves over-topping the ship, and yet at last, the ship arising above the waves, or a skilfull swimmer diving into the river, but coming forth again; and thus, the Church though she be not only wet in the shallow but cast into the deepe, bound in the prison but thrown into the dungeon, yet all this is only for a time, and after all, she shall come forth gloriously: indeed, like the palme tree, the more she is opprest the more she spreads, like the Cammomill the more she is trod

Psal.125.1.

upon

upon ſhe groweth the faſter, & her greateſt ſufferings prove not exitiall but medicinall. Nor is this leſſe true of every Saint in perticuler then of the Church in generall, *In the flouds of many waters they ſhall not come nigh him*, ſaith *David* of a godly man, *Pſal.* 32.7. And ſurely if they ſhall not come nigh him, much leſſe ſhall they over-flow him, they may come nigh, his but not him theſe waters may ſink his ſtate, his goods, his comforts, nay his life; but not his ſoule which is himſelfe. *Anaxarcus* told the Tyrant, when he beat him in a morter it was only the caſket, he could not touch the pearle; ſuch is all the power that wicked perſecutors have, over ours, not us, the body not the ſoule, they are but fleſh and can doe nothing but to the fleſh, our better part remaines ſecure, ſo that though they may ſometime foyle yet they ſhall never wholly overthrow the Saints.

Tunde tunde Anaxarcum non tundis.

To apply this, hence then all carnall feares, diſtracting thoughts, and deſpairing terrors, afflictions may riſe high but we ſhall ſtill riſe above them, nay, let us know to our comfort, that when the night is darkeſt, the day breake is neereſt, and when the waters flow the higheſt, they will beginne to ebbe. What need the Marriner feare the greateſt ſtorme, when he knowes it ſhall not ſplit his Ship? why ſhould the Souldier be diſmayed at the ſharpeſt combate when he is ſure to win the field? why ſhould any the greateſt dangers diſtract the Saint, when he hath a promiſe they ſhall not overtop him. True it is, the rod of the wicked may be painefull to the righteous but it ſhall not reſt upon him: *Exercemur ſed eripimur, impetimur non obruimur*; God may ſuffer tribulation to exerciſe our graces, he will not ſuffer them to overwhelme our perſons. To end this, oh ſee the happy condition of the godly. Wicked men are drowned in ſweet honey, while the righteous eſcape through the bitter waters, *the proſperity of the foole ſlaies him*, the adverſity of the wiſe betters him: good things prove offenſive to the bad, the worſt things ſhall not be deſtructive to the good. Well might Saint *Paul* ſay in the name of himſelfe, and the reſt of the Saints, *Nay, in*

Vſe.

calu.

all theſe things we are more then conquerors, Rom. 8.37. and if we will know the reaſon of all this, he addeth in that verſe, *through him that loveth us*, and the Text ſpeaketh not much unlike, God is with us. Which leads to the

Third and maine part of the Text, Gods gracious preſence, the effectuall cauſe of the Churches preſervation, *I will be with thee.*

There is a double preſence of God, the one *generall*, the other *ſpeciall*; the one with the world, the other with his Church; the one *quatenus immenſus*, by the immenſity of his Eſſence; the other *quatenus benevolus*, through the benevolence of his love; the one is a Monitor to duty, the other a cordiall againſt miſery. In the former ſenſe, God is not onely with the good, but the bad; yea, all his creatures. According to the latter, he is onely with his Church, to her its onely promiſed, and on her its onely conferr'd; it is the name which the Prophet giveth the holy City, יהוה שמה, *the LORD is there*; and JOHN ſaw Chriſt in a viſion walking in the middeſt of the ſeven Candleſticks, the Church being alwayes the place of Gods peculiar reſidence: and according to the double conſideration of the Church, God vouchſafeth a double preſence, ſhe is either triumphant or militant, raigning or warring, and God accordingly is preſent by glory and grace, majeſtie and mercy, that he manifeſteth to her in heaven, this on earth, that in the cæleſtiall Countrey, this while ſhee is ſayling on the tempeſtuous Sea; *When thou paſſeſt through the waters I will be with thee.*

Mendor.

Ezek. 48.35.

Revel. 1.13.

The end of Gods mercifull preſence with his people, is not to be as a bare ſpectator, but as an active worker, and he ſo lookes on as that he acts for his peoples good, when they are under evils. *Ad eſt omnibus ſuis ex æquo, verum operationes præſentiæ diverſiſſimo de ſe habent*, The operations of this preſence are various and excellent, according to the determination of his wiſdome, for his owne glory and

Muſc.

and our good, the ſeverall acts, which by being preſent with, he exerciſes towards us, may be juſtly, and are fully enumerated in theſe five particulars. He is with us in theſe waters, *cohibendo, conſervando, conſolando, dirigendo, eripiendo.*

What the banks are to the Sea, that his preſence is to theſe waters in bounding them, what the planck is to the ſhipwrackt Marriner, that is Gods preſence to the Saint carrying him ſafe to ſhore. Finally, what a Convoy is for the guarding, a Pilot for the guiding of the Ship, and a faithfull friend to comfort in a ſtorme, all this is Gods preſence to the Church in her afflictions.

1 God is with us in the waters, *cohibendo*, to bridle the rage of theſe waves, and bound the fury of theſe waters: he that ſets bounds to the Sea, ſaying, *Hitherto it ſhall paſſe and no further*, reſtraines the power, quiets the rage of wicked men, and ſaith, thus much they ſhall doe, and no more. Theſe waters ebbe and flow at Gods pleaſure, he keepes the ſluce to let them in and out as he will. So true is that of the *Pſalmiſt*, *Surely, the wrath of man ſhall praiſe thee: and the remainder of wrath ſhalt thou reſtraine*, Pſal. 76.10. Perſecutors are a rod, but in Gods hand, they are Lions and Wolves, but chained by his Providence; ſwelling waters, but bounded by his commandment. The accompliſhment of this, as an effect of Gods preſence, is plainly intimated by the *Pſalmiſt*, *Pſalm.* 46. 9, 11. In the 9. *verſe* he aſſures the *ceaſſing of Warres*, the *breaking of the bowes*, the *burning of the Chariot*, that is, to weaken the ſtrength, and bridle the malice of *Zions* enemies, and if we would know how this ſhould be effected, the anſwer is given at the 11 verſe, *The Lord of hoſts is with us*; and yet more fully, the Church acknowledgeth this truth: *Pſal.* 124. *If it had not been the Lord had been on our ſide, when men roſe up againſt us, they had ſwallowed us up quick, and the waters had overwhelmed us.* Indeed, it is onely an Almighty preſence can command and ſtill the proud waves. The ſtory of *Canutus*, once King of *England*, is very memorable, *Job* 38. 11.

morable, who sitting at a low water upon the river *Thames*, commanded the water it should not come nigh him, but the Tide returning, ceased not to rise higher, till it wet his feet: whereupon he went home, and set his Crowne upon the Crucifixe at *Westminster*, it is none but God can stay the course of the water, and it is the same hand must stop the current of wicked mens fury against his people: thus God was with the three Worthies to quench the violence of the fire, with *Daniel* to stop the mouthes of Lions, and with *Jacob* to bridle his uncles envie.

2 God is with us in the waters, *conservando*, as to bridle them, so to preserve us; Gods presence doth not secure from the water, but in the water; fond nature thinks that God should not let the winde blow upon his darlings, and it was *Giddeons* argument, *If the Lord be with us, why hath all this befallen us*, Judges, 6.13. *Admirabatur quod simul starent hæc duo*, viz, *Deum esse cum eis, & pati eos tot mala.* He thought the presence of God, and outward evils, to be inconsistent; he could not imagine that God should be nigh, and trouble neare too, herein he shewed himselfe not skild, *tam Arte quam Marte*, and though a valiant Souldier, yet a bad Logician: though God be with us, yet the waters may come in upon us, but not over us, *If God be with us who can be against us*, saith Saint *Paul*, indeed, who will not be against us, but who so against us, as to hurt us; thus God is with us, as Christ was with *Peter*, when ready to sinke under the Sea, stretching forth his hand to uphold him. *The Lord is with us*, saith the *Psalmist*, and what followes, *The God of Jacob is our refuge:* Psal. 46. 7. Divine presence exempts not from but is a refuge in the storme. *Moses* expression is yet fuller, *The eternall God is thy refuge, and underneath are the everlasting armes*, Deut. 33 27. A mans hand put under the chin, keepe him from sinking into the water, much more can the armes of a God uphold us in troubles; and therefore these two are fitly joyned together, *Feare thou not, for I am with thee, I will strengthen thee, yea, I*

Cajet. in loc.

Rom. 8.31.

will

will helpe, yea, I will uphold thee with the right hand of my righteousnesse, Isai. 41.10.

3 God is with us in the waters, *consolando*, to comfort our hearts, and refresh our spirits in the middst of all afflictions. When the coldnesse of the waters chils us, he is ready with flaggons of wine to revive us, when we are almost fainting under trialls he is at hand with water of life to cherish us; this *David* found verified in his owne experience, when in the *middst of the shaddow of death*, he resolves to *feare none ill*, because God *was with him, and his staffe did comfort him*, Psal. 23.4. Thus God stood by *Paul*, when accused wrongfully by his enemies, and breathed a word of comfort into his eares, saying, *be of good cheare*, Act. 23.11. We read *Genesis* 1.2. that the *Spirit of God moved upon the face of the waters*; the Hebrew word is Emphaticall, being a Metaphor from the Dove that sits upon her eggs, cheerishing them by her heate, producing out of them a living creature like to her selfe, thereby signifying *Præsentiam non qualemcunque, sed amabilem & peculiariter efficacem*, that amiable and efficacious presence of Gods Spirit which wrought so glorious a fabrick out of that rude Chaos, a fit Embleme of the truth in hand, it being the same Spirit that moves powerfully and comfortably upon the waters of affliction, producing joyfull effects out of the saddest calamities that befall his people.

מרחפת
à
רחף
Verbum translatum ab aritus pullitiei suæ incubantibus. Jun. *in loc.* *Par. ibid.*

4 God is with us in the waters, *dirigendo*, to steer our course, guide our passage through the troublesome waves; what the cloud by day, and the pillar of fire by night was to the *Israelites*, when they passed through the desolate Desert into *Canaan*, the same is Gods presence to his people while they wander through the wildernesse of this world to heaven. *David* tels us God was with him by his *rod*, as well as by his *staff*, the Shepherds rod guides and governs the sheep: so doth God in troubles direct his people. When *Jehoshaphat* knew not what to doe, God was with him to advise and counsell what course he should take, and when *Elishaes* servant saw no means of deliverance for his master and him-

Psal. 23.4.

2. Chro. 20,12.

ſelf from the encompaſſing enemy, God was with him at the Prophets prayer to open his eyes, that he might ſee his ſuc-
2 Kings 2.6.17. cour. How oft is the Mariner (when through the darkneſs of the night, or the ſtrangneſſe of the coaſt at a loſſe) directed to ſteer his courſe by the appearing of a Star, thus when Gods people are ſo environ'd about with waters, that they can ſee no land, and darkned by clouds that they can ſee no light, then doth his preſence like a Star appear, directing them in the way of ſafety.

5 God is with us in the water, *eripiendo*, to deliver out of preſent trials, and reſtore former, or add better comforts:
Chryſoſt. *Adeſt amica majeſtas ut innocentia liberetur.* Friendly majeſty is preſent to reſcue oppreſſed innocencie. It is the promiſe which God himſelf makes to the believing ſoul, *I will be with him in trouble*, and what follows, as the bleſſed effect of his preſence, but liberation and exaltation, *I will deliver him and honour him*, *Pſal.*91.15. it was the experience which the Church had of Gods faithfulneſſe in accompliſhing this promiſe, *we went through fire and water, but thou broughteſt us out into a wealthy place*, *Pſal.*66.12. Thus is God with his people, not only to comfort them in, and ſupport them under, but to reſcue them out, and reward them after all their troubles, according to that of the Prophet, *Jer.*30.11. *I am with thee ſaith the Lord, to ſave thee:* various and miraculous are the means which God uſeth to deliver his people out of the water.

Gen 7.1,19,20 1 King 18 4. Sometimes he provides an *Arke*, as he did for *Noah*, a *Zoar*, as he did for a *Lot*, a *Cave* as he did for the *Prophets* hiding his people from the raging waves, the fury of their enemies.

Exod.2 7. Sometimes he ſends a *Nurſe* as he did for *Moſes* to take him out of the waters, he provides *boards*, as he did for *Paul*,
Acts 22.44. Jonah 2.17. & the reſt of his company, when the ſhip was ſplit whereby they *eſcaped ſafe to land* he prepareth a Whale as for *Jonah* to ſwallow him that the ſea might not devoure him; and as *Arion* in *Plutarch*, being caſt by the cruell Mariners, was brought to ſhore on a Dolphins back: ſo he when throwne over-board by God's juſtice; was throngh his mercy con-

veyed

veyed to land in a Whales belly: thus doth God proſper weak and ſmall means, yea find out ſtrange and unexpected ways for the reſcue of his Saints.

Sometimes he divides the waters, *as he did the red Sea* for *Iſrael*: he ſets the Churches enemies one againſt another, and by dividing both weakens them, and preſerves his: So he did for *Gideons* ſmall Army to the *Midianites* mightie hoaſt, ſetting every mans ſword againſt his fellow. Exod.14.11. Judg.7.22.

Sometimes hee turneth the ſtreames of the waters, changeth the windes, that whereas before they were contrary, they become favourable to the Church, and ſervice able to her paſſage. Thus was *Eſau's* heart mollified towards *Jacob*, who inſtead of a devouring enemy, becomes an embracing friend, and meets him with kiſſes, to whom he had intended blows. Thus did *Joſeph*, having God with him, find favour in the ſight of the Goaler, to whom he was committed: indeed, what *Solomon* ſaith, of the Kings heart is true, of all mens, *that they are in the hands of the Lord, as the rivers of waters, and hee turns them whether ſoever he will*: no wonder then, if ſometimes he mollifies the obdurate, qualifies the malicious, and melts the frozen hearts of wicked men unto love and compaſſion towards his ſervants. Gen.33.4. Gen.39.22. Prov.21.1.

Finally, ſometimes he abates, and wholly dries up theſe waters, ſo that the Sea becomes a dry land, when hee leſſens the power, takes away the ſting, breaks the horn, and daſhes out the teeth of the ungodly, ſo that they are not able to hurt his Saints; the heat of the Sun diſpels the clouds, and dries up the over-flowing waters, and the preſence of God is many times pleaſed to vanquiſh his enemies, ſcatter their forces, thereby commanding deliverances for *Jacob*, however if hee deliver not out of, hee will by theſe waters, if he ſave not from trouble, he will make the very trouble a means of ſafety, and when they may periſh temporally in the waters of diſtreſſe, he will yet be with them to ſave them eternally in the manſion of bliſſe.

You have ſeen the extent of this comfortable promiſe, and

if

if any shall demand a reason of Gods effectual presence with his Church in danger, I answer:

1 Partly, the Churches neer relation unto him obligeth. So much is intimated in the close of the precedent verse, *thou art mine*, no wonder, we read in the next Verse, *I will be with thee*, the Church is a flock, God is the Shepherd: So the Psalmist, *Heare thou Shepherd of Israel, which leadest* Joseph *like a sheep:* What more needfull then the shepherds residence with his flock, especially in a time when Wolves approach: the Church is a house, and God the owner, so Saint *Peter* calls her *the house of God:* where should a mans dwelling be but in his house, and especially his presence is required when robbers invade it. She is his Spouse, and he her husband: no relation engages to neerer union, and fuller communion then this: one house, one board, one bed holds the man and wife. Who should defend the woman when assaulted but the husband? and will God that is spiritually married to his people with-draw himself, or with-hold his succour from them. Finally, she is the ship, and he her master; and though while the ship is in harbour, the Masters absence may be dispenced with, yet by no means when shee is sailing in the deep.

Psal.80.1.

1 Pet.4.17.

2 His deare affection to his Church inclines him, *Animus non ubi animat, sed ubi amat:* the soule is not so much where it lives, as where it loves: indeed love is *affectus unionis*, a desire of union, it was the wish of two friends to *Vulcan*, that hee would new make them into one: and surely God's love to his Church infinitely surpassing the love of any creature, must needs unite him to, and make him one with her. The Psalmist speaking of a righteous man, renders this as the reason of Gods being with him, because he hath *set his love* upon God, but doubtlesse, the reason holds far stronger in the other way, because God hath set his love upon his Church, therefore he will be with her; such is Gods tenderneſse towards his people, that were it not for his own honour, and their good, he would not suffer them to passe through the waters; sure then he cannot but be

Psal.91.14,15.

with

with them when they are in the waters, yea, for this cauſe he is pleaſed to bring them into depths of miſery, that the glory as of his power, ſo love, may be heightned in their delivery.

To cloſe up this truth in a uſefull application.

I might from hence take occaſion, and that juſtly, to be-ſpeake theſe waters which incompaſſe the Church. *Vſe.*

O ye proud waves why doe yee roare in impetuous words? why doe yee riſe in inſolent actions againſt *Zion*, and her friends? Know yee not that all your rage will prove but vaine and curſed, can you over-top heaven, then you may overthrow the Church; can you pull God out of his throne, then you may root his people out of the world, but not till then; *Nemo nos ladit niſi qui Deum vincit*, *Auguſt.* yee cannot injure the Saints, unleſſe yee ſtrike thorow God; God is ſo with, that he is *in the generation of the juſt*, *qui eccleſiam impetunt, Deum petunt*, you cannot wound them but you muſt wound God; yea, he is ſo with his people, that they are ſaid to be in him. Its *Davids* Character of Pſal. 14.5. a godly man, that *hee dwelleth in the ſecret of the moſt High*, you muſt deſtroy God, ere you can deſtroy them. Pſal. 91.1. God is ſaid *to beare his people upon Eagles wings*, Exod. 19.4. It is obſerved of the Eagle, that ſhee carries not her young ones in her clawes, as other birds doe, but being laid upon her ſhoulder, ſhe covers them with the ſpreading of her wings, ſo that the Fowler who ſhoots at them, muſt firſt wound her; truely they that will injure the Church, muſt firſt fight againſt God, and how vaine all ſuch attempts are, even *Balaam* was convinced of, when he told *Balack*, *How ſhall I curſe whom God hath not curſt*, Numb. 23.8. and therefore it was his devilliſh pollicy, to ſeparate *Iſrael* from God by ſinning, for then he knew he might conquer them by fighting: the like thought, no doubt, poſſeſſed *Davids* enemies, when they ſaid, *God hath forſaken him, perſecute him, and take him*, Pſal. 71.11. tacitly acknowledging, that while God is nigh his people, their enemies may purſue, but they ſhal not overtake them. Nor is your rage only fruitleſſe, but curſed; you cannot wrong them, but you

will destroy your selves. Gather together, oh you waters, but you shall be dispersed, it is the Churches triumph, *Associate your selves, oh you people, but you shall be broken in pieces*; *for God is with us.* Know you not, that you dash against that rock which will scatter you? Consider you not, that God hath said of *Zion, I will be the glory in the middst of her, and a wall of fire round about her*, Zach. 2. 5. every dart you throw against this wall will retort upon your selves, and the fire will flash in your owne faces; tremble then, oh tremble to thinke, that those whom you are against, God is with. *The waters saw thee, oh God, the waters saw thee, they were afraid.* Oh that you would take notice of Gods powerfull presence, and abate your swelling waves; but alas, what doe I spend my breath upon these waters, which is likely to prove but as a contrary winde, and make them rage the more. I leave them therefore, and betake my selfe in a word of comfort and counsell to the passengers thorow these waters. and

Isa. 8. 9, 10.

Non saxeus, non aheneus sed igneus, qui & comminus arceat & eminus terreat. Theod. Psal. 77. 16.

1. See hence what a faithfull God yee have to stand by you, one that will not faile in greatest need; no such triall of a friend as in the time of trouble, it is the too usuall course of the world, to deale with their friends, as men do with Sun Dials, onely looke upon them while the Sunne of prosperity shines; or as women doe with flowres, while they are flourishing they put them in their bosomes, but when once withered, cast them to the dunghill: but the Almighty deales not so with his friends, yea when our danger is greatest, his help is nearest; oft times the case is so desperate, that friends society can onely afford pitty, not succour, they may looke on, they cannot take off, but the presence of God is ever active and powerfull, and whereas the most faithfull friends part at death, this friend will not then leave us; *David* knew he would be with him in the *shaddow of death*; and Saint *Paul* assureth us, *neither death, nor life, shall separate his love*; not onely when we walke through the pleasant meadow of prosperity, but when we go through the salt waters of affliction, nay when

we

we passe through *mare mortuum*, the Sea of death, he will be with us; it is the deriding question which the Saints enemies put to them in affliction, *vbi Deus, where is now their God?* but they may return a confident answer; *hic Deus*, our God is here, nigh to us, round about us in the midst of us. It was his promise to *Joshua*, and is repeated by Saint *Paul*, as belonging to all the faithfull, *I will never leave thee, nor forsake thee*; a double negation among the Greekes denies more vehemently, much more a five fold negative, and yet so emphatically doth the Originall expresse it, to assure us that there is no time, nor place, nor want, nor streight, nor affliction, wherein God will leave or forsake his people.

Psal. 79. 10. Josh. 1. 5

Hebr. 13. 5, Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε, ἐγκατα λίπω.

2 Learne hence the blissefull state of a Saint, who hath Gods presence ever with him; nothing makes affliction truely uncomfortable but the want of Gods face; indeed, the most prosperous estate without God, is a curse, and the greatest affliction with God is a blessing: the Saint when he wants most, he wants nothing, because he hath him that hath all things; not the brightest star can make it day when the Sun is set, not the thickest cloudes can make it night while the Sun shines. *Oh Divine presence, thou turnest night into day, stones into bread, and drosse into gold; thou makest the Wildernesse a Paradise, the cottage a pallace, and the prison a mansion; thou art riches in povertie, wealth in want, a cordiall in sickenesse, an antidote against poyson, light in darkenesse, and life in death. Shew us the Father*, saith *Philip, and it sufficeth*, give us thy selfe Lord, and it is enough, hell would not be hell if God were there, much lesse can these waters make the Saint miserable while God is with him.

Cum Dei sint omnia habenti Deum nihil decrit si Deo ipse non decit. Cypr.

Joh. 14. 8.

3 Say to thy selfe with *David*, Oh thou distressed Saint *Why art thou cast downe oh my soule, why art thou disquieted within me, hope thou in God*, and that not onely when the waters are low, but when they rise to the height, *Thy way, oh God, is in the Sea*, saith the *Psalmist*, not onely in the shallow river, but in the deepe Sea, not onely in the

Psal. 42. 11.

Psal. 77. 19.

lesser troubles, but in the greatest exigences. *Saviat mare conturbentur, montes Deus in Ecclesia non dimovebitur*, if you please, the *Psalmist* will English it; *Though the waters roare, though the mountaines shake, God is in the middest of her, she shall not be moved.*

Psal. 46 5.

δῆλον δ' ἐστὶ ὅτι τὸν θεοῦ ἔχυσα τὰ παντὰ αὐτοῦ ἔχει, *Isid. Pel.*

If God be with us, all in God is for us; favour affecting, power effecting, wisdome directing, providence protecting, and faithfulnesse perfecting deliverance for us.

If God be with us, all the creatures are for us; what *Jehoshaphat* said to *Ahab* that God saith unto his Church, *I am as thou art, my people as thy people, and my horses as thy horses*, 2 King. 3. 7. It was the comfort Saint *Paul* gave the *Corinthians*, and in them all beleevers. *Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and yee are Christs, and Christ is Gods*, 1 *Cor.* 3. 22, 23. The Angels are ours to guard us, the Ministers to comfort us, all creatures to serve us, and surely he need not feare the waters, that hath the wind & tide on his side: what trouble should dismay a Christian that hath heaven and earth to support him; no wonder then that we finde the Scripture so often disswading from carnal feare upon this ground of Gods spirituall presence. Not to multiply instances, view *Jsaiah* 10. 13, 14. where no lesse then foure times God calls upon his Church, *not to feare*, upon this argument, because he was *with* her and would *help* her.

Cheere up then thou disconsolate soule, doubt not of the Churches safety in generall, *The Lord in the middest of her is mighty, hee will save, hee will rejoyce over her with joy*, Zeph. 3. 17. Despaire not of thine owne preservation in perticular. *Major est Dominus ad protegendum, quam diabolus ad impugnandum*, God is more powerfull to protect, then Satan and his instruments can be malicious to destroy. So true is that of the *Psalmist*, *The Lord on high is mightier then the noise of many waters: yea, then the mighty waves of the Sea*, Psalm. 93. 4. *In persecutionibus nemo cogitat quod periculum Diabolus importet, sed considerat quod auxilium*

Cyprian.

auxilium Dens præſtat, nec mentem labefactet humana infeſtatio, ſed corroboret fidem divina protectio. Conſider not ſo much thy diſtreſſe, as thy deliverer, and when mens malicious combination may affright thee, let Divine aſſociation ſupport thee; the danger may exceed thy reſiſtance, but not Gods aſſiſtance; the enemies power may ſurpaſſe thy ſtrength, their ſubtiltie out-wit thy prudence, but neither can excell the wiſdome and might of God that is with thee. Oh learne, therefore, to try God in his ſtrength, to truſt him in difficulties, and when the mercileſſe waves are ready to ſwallow thee, commit thy ſelfe to his cuſtody. *Moſes eſt naucleri cœlum aſpicere,* The Mariner in ſtraights looks up to heaven, doe thou ſo, and remember that when the waters are about thee, the Sunne ſhines upon thee.

But now (me thinks) the deſpairing ſoule replyes, were I ſure God was with me, I ſhould not fear, but the clouds are ſo thick that I cannot ſee the Sun, my troubles ſo great that I cannot believe God is preſent. But ſtay thou drooping Saint and know

1 God may be with thee though thou ſeeſt him not, preſumptuous ſinners think God is neere them, when hee is far off, doubting Saints think God afar off, when he is nigh them. I remember *Jacobs* ſpeech, *Surely God is in this place, and I know it not:* and God may be with thee, though thou art not aware of it.

2 God is with his people divers ways, and though in one kind he be abſent, yet in another he may be preſent, if hee be not with thee to remove the diſtreſſe, yet hee may be with thee to ſupport thy ſtrength, though not to give outward deliverance, yet to afford inward comfort, though he doth not preſently take away the burthen from thy ſhoulders; yet if he enable thee with patience to beare it, and dependance to wait on him, it is an undoubted argument hee is ſtill with thee.

3 God's with-drawments his judgments from his people in dangers, are rather ſeeming then reall; *Deus ſuos non negligit.*

ligit, cum negligit: when God seems most to neglect his people, he doth not forsake them, and his end in withdrawing his sensible presence from them, that they should run the more swiftly after him.

4 And lastly, though God with-draw for a time, yet he will return at last, *For a small moment have I forsaken thee, but with great mercies will I gather thee: saith the Lord thy Redeemer.* I have read a story of a poore man that served God faithfully, and yet was oppresst cruelly, having all his goods taken from him by an oppressing Knight, whereupon he perswaded himself that *God was dead*, but going about to make a funerall for his God, who had formerly been so faithfull to him, and now (as he thought) left him; an old man met him and desired him first to deliver a letter unto the hands of his oppressor: upon receipt and perusall of which the Knight was so convinced, that immediatly he confest his fault, and restored the goods which made the poor man say, *now I see God may seem to sleep, but can never dye:* with this meditation, comfort thy self, ô Christian, in the saddest disasters, that though God in wisdom may for a time hide his face, yet at last hee will in mercy lift up the light of his countenance upon thee to thy joy, and make bare the arm of his power for thy succour.

Isai 54. 2.

4 Since God will be with thee in the waters, doe not forsake God, for feare of the waters, let no tribulation make thee disclaim him who is ready to own thee, it is not seldom seen that persecution causeth men to forgo their profession, & which argues as little policy as piety for feare of a storme, they run from their shelter: but why, ô man, dost thou by indirect ways seek to save thy self, when by cleaving to God thou mayest be sure of his defence, oh remember that sacred Aphorisme of *Azariah* to *Asa* and his people, *The Lord is with you, while you be with him, but if you forsake him, hee will forsake you:* let no distresse fright thee from God, and then no distresse shall keep God from thee.

Chro. 2. 15. 2.

5 What's the matter of God's promise, let it be the subject of thy prayer, and when the waters may encompasse thee,

thee, begge of GOD that he will be with thee, it is the efficacie of troubles that they drive us to prayer, and it is the excellencie of prayer that it brings GOD to us, the truth is, God is never ſo farre off, but hee is within call when God threatens to *go and return to his place*, it is but *till they ſeek his face:* oh, then by prayer in all ſtraits, let us go to God, and God will come to us: ſo true is that of the Pſalmiſt, *The Lord is nigh unto all them that call upon him, to all that call upon him in truth*, *Pſal.*145.18. Indeed his own tender mercy, is the impulſive cauſe, but our humble addreſſe is the procuring meanes of his gracious preſence. neglect not then ſo facil a duty which will procure ſo needfull a mercy, and be ſure in thy approaches to God, that it be his face thou ſeeke, before and and above all other bleſſings, a carnall heart when under affliction only begs deliverance from trouble, & regards not the preſence of God, his prayer is that God would ſend help for him, hee cares not whether he come to him or no: oh, let thy prayers flow from higher principles, beg the preſence of his grace, and leave the diſpoſall of thy deliverance to his wiſdom, what our Saviour ſaith of the *Kingdome of God, ſeek* that *firſt, and all theſe ſhall be added:* that may I apply to the face of God, ſeek firſt his face and all other things that thy neceſſities call for, ſhall be conferr'd: onely let me add one word more, as thou craveſt Gods preſence with thee, put ſin far from thee, diſtreſſe inviteth him to thee, but ſin ſeparates him from thee: let not any iniquity rule over thee, and then God wil be with thee, nor ſhall any calamity prevaile againſt thee. Hoſ. 5.15.

To end this, we all either are or may be called to ſaile through the waters of tribulation, and ſurely what will be more fit then that, what God here promiſeth, wee ſhould pray for; to beſeech him, who of his great mercy did ſave *Noah*, and his family in the Arke from periſhing by water, and did ſafely lead the children of Iſrael through the red Sea, that hee would be pleaſed ſo to behold us with his favour, be with us by his grace, and refreſh us with his preſence, that we being rooted in faith, joyfull through

through hope, and stedfast in patience, may so passe the waves of this troublesome world, as finally we may come to the land of everlasting life, where being exalted above all the waters of sorrow, and set downe at the right hand of the Majestie on high, we may be with him, beholding his face in glory to all eternity.

And now to close up all in a litterall application of this Scripture, to those who goe downe into the deepe, and more especially to you my honoured Lord: being now to take a long voyage, and transplant your selfe with your fruitfull Vine and Olive-plants, for a time into a farre Countrey. What God said to *Abraham*, *Gen.* 12.1. he seemes to say to you, *Get thee out of thy Countrey, and from thy kindred, and from thy Fathers house, to a land that I will shew thee.* The way you are to passe, is through the great Waters, and therefore cannot but be perillous. *Annacharsis* being asked in what number he should put those that went to Sea, whether among the living or the dead, was doubtfull, *An inter vivos habendi, qui vitam undarum ac ventorum arbitrio commisissent*, whether they should be reckoned among the living who commit their lives to the mercy of windes and waves, hee spake in that like an Heathen, Christians know better, who recommend themselves into the hands of God, that rules both, but however, Sea voyages are doubtlesse attended with many dangers; it was a true saying of the same Philosopher, to which the Poet alludeth, who being told the distance of the Ships deck from the water was foure fingers, answered, *Tantillum absunt à morte qui navigant*, there is but so much space betweene death and Sea-men; indeed Souldiers in the Warres, and Passengers in the Sea, alwaies carry their lives in their hand, but yet this is not all, as your passage is dubious, so the place where you are to goe probably dangerous, likely it is you may meet with difficulties at your ingresse, and being to live amongst, and converse with a barbarous people, troubles will renew themselves

Confisus ligno digitis à morte remotis, quatuor aut septem, Juven.

ſelves during your aboad: ſo that having paſt through the waters in a litterall ſenſe, and come to land, you muſt ſtill expect to paſſe through worſe waters, I meane, the furious rage of unreaſonable men. But let this golden word *Emmanuel*, be your ſtrong ſupport; let that precious ſentence, *If God be for us, who can be againſt us*, be your continuall meditation; a Scripture, with which *Maximilian* the Emperour was ſo much in love, that he cauſed it to be wrought in Checket work upon his Table, let it rather be Imprinted in your honours breaſt to your ſolace and comfort. Your calling is juſt and full, having the ſtamp of Royall Majeſty upon it, the conſent of the honourable Senate to it, and the election of that Worſhipfull Society, whoſe affaires you are to manage, concurring with it. The Service you undertake is not only Lawfull, but Noble, to be an Ambaſſadour from *Englands Monarch* for his Subjects Trade and Commerce with the *Turkiſh* Empire; and ſurely going about ſo needfull a work, with ſo good a warrant, you need not doubt of the Almighties aſſiſtance to make the ſucceſſe happy.

If then the parting with your Native Soyle, neere allies, and familiar friends trouble you; remember when theſe are farre off, God is at hand. It was the *Pſalmiſt* comfort, *When my father & mother forſake me, then the Lord will take me up*, Pſal. 27. 10. give me leave, with a little alteration and inverſion, to apply it for your incouragement, when you muſt leave mother, kindred and acquaintance, God will take you up, and ſtand by you.

If the perill of the Seas or ſtormes affright you, ingage by faith and prayer divine power, to, and for you. It was the proud ſpeech of *Ceſar* to his Mariner, who was affraid in a deſperate ſtorme: *Quid times? Ceſarem vehis & fortunas ejus*, why doſt thou fear? thou carryeſt *Ceſar* and his fortunes with thee; with better confidence may your Honor ſay in the midſt of a violent ſtorme; Why ſhould I deſpaire who have God and his ſtrength with me; it is obſervable of the heathen, whither ſoever they went they would ſtill carry their gods with them, ſo *Aeneas* adviſed his father. *Tu genitor cape ſacra manu patrioſque penates.* *Virgil.* A practice well befitting Chriſtians, to make choice of the true God for their convoy through the troublous Seas, *They that goe*

Psal.107.23.24 *down into the deep* (saith the *Psalmist*) *see the wonders of the Lord*, indeed, as he is mercifully present in all places, so he shewes himselfe wonderfully present in the waters; there it is he oft-times works *potenter & patenter*, with power and glory; so that the finger of a Diety evidently appeares: of him it is that may be most truely affirmed, which the Poets faine of *Vlisses*, that he caried the windes in his hand, and could command them at his pleasure, he can rebuke the stormy windes, still the raging of the waves, having in his hands aswell the depths of the Sea, the windes of the aire, as the corners of the earth.

Lastly, when the longinquity of the place, inhumanity of the people, whither, and among whom you are going may perplex you; think God saith to you, as in another case he did to *Jacob*,

Gen. 46.4. *Feare not, I will goe downe with thee into Egypt*, his power, prudence, and providence shall stand by you to remove all difficulties, and prevent all designes, he will comand his Angels to pitch their tents about you, and keep you in all his wayes.

I end my consolation from God to you, with an invocation on God for you, that your egresse may be cheerfull, your progresse successefull, your regresse joyfull. When you put forth to Sea, may the Almighty be with you, and shut you into the ship, as he

Gen. 7.16.17. did *Noah* with his family into the Arke, to save you from the raging waters. When you shall arive safe at your desired haven,

Gen. 39. 24 may the Omnipotent be with you, as he was with *Joseph*, shew you mercy, and give you favour in the sight of all with whom you shall have to doe. And when the appointed time of your returne shall come, may the same powerfull presence still accom-

Gen. 28.20. 33.20. pany you as it did *Jacob* in his returne from *Padan Aram*, that you may come againe with your dearest Consort and Children, to your Fathers house in peace, and there build an Altar to the God of your mercies.

FINIS.

Errata.

Pag. 1. l 4. *to r. ee.* l 9 *in transferes* d. *e.* l. 13. *to divide* adde *d.* pa. 4. l. 12. *that* r. *thou* l. 23. *to passes* adde *t*, p. 5. l. 6. *hee* r. *doe* l. 24. *Megave* r, *Megara lex* r. *lux* l. 25. *fuisse* r. *fulst.* l. 32. *after comes not.* p. 8 l. 10. *thigh* r. *chin.* p. 9. l. 28. *to tribulation* adde *s.* p. 14. l. 35. *after cast* r. *away.*

A Divine Prospective:

REPRESENTING

THE JUST MANS PEACFULL END.

In a Funerall SERMON Preached at *Katharine Creechurch*, Aug. 14. 1649.

At the Enterrement of the Remaines of the Right Worshipfull and truly Religious, Sir *JOHN GAYR*, Knight, deceased *July* 20. 1649.

By NATHANIEL HARDY, *M.A.* and Preacher to the Parish of S. *Dionis Back-Church.*

PROV. 28. 18.

Who so walketh uprightly shall be saved: but he that is perverse in his wayes, shall fall at once.

ESAY 32. 17.

The worke of righteousnesse shall be peace, and the effect of righteousnesse, quietnesse and assurance for ever.

LACTANT.

Sicut vita ipsa bonum est si cum virtute vivitur, malum si cum scelere: Ita & mors ex prateritis vita actibus ponderanda est.

AMBR.

Pretiosum est videre virum justum, ut videas eum secundùm imaginem Dei: quod foris est nihil prodest, quod intus est sanat.

LONDON,

Printed for JOHN CLARK, and are to be sold at his Shop under S. *Peters* Church in *Cornhill.* 1654.

(4). 30.

To the VVorſhipfull, Robert Abdy, Eſquire, Son-in-law: Together with his Vertuous Conſort, and the reſt of the hopefull Sons and Daughters of the right Worſhipfull, Sir John Gayr, Proſperity on Earth, and felicity in Heaven.

To preſerve the pretious names, perpetuate the pious memories, and publiſh the eminent graces of dead Saints, is a due debt from the living. The glory, which from hence redounds to God, the benefit, which hereby accrueth to the Church, the reſpect, which herein we manifeſt to them, are all ſeverally, much more joyntly, ſtrong obligations to this ſervice. No fitter inſtrument for ſuch a worke than the pen, which ſurpaſſeth the voice in this double excellency, that it both extendeth farther, and continueth longer, according to that knowne expreſſion of the Poet,

Vox audita perit, littera ſcripta manet.

Theſe I doubt not (worthy Sir) were the impellent cauſes moving you to deſire a publication of this imperfect piece, in which, if there appeare any luſtre, it is no other than what it receiveth from the beames of his vertues, whom it repreſents. Indeed, what S. Bernard *ſaid of his friend* Malachy, *I may juſtly apply to your deceaſed Father; he was, while he lived,* Lucerna ardens & lucens, *a burning and a ſhining Lamp: and by Death,* Non extincta, ſed admota, *not ſo much put out as removed to Glory. The* light *of his* good words *is ſtill left behinde him, and now* ſet on a

Can-

Candlestick *to enlighten with its splendour this declining Age of the World.*

The Character here given to this faithfull Servant of God, may by some (who throughly knew him) be justly accounted deficient; by others, (through Envy, or Ignorance at best) be unjustly censured as exuberant. To the former I shall Apologize in the words of the Orator: Pictores pulchram absolutamq; faciem rarò nisi in pejus effingunt, *an exact face is seldome drawne but with much disadvantage. To the latter, S.* Bernard's *expression shall be my Answer,* Testimonium veritati præbeo non affectioni; *my Conscience witnesseth to me, that my Testimony concerning him, was not byas'd by Affection, but measured by verity.*

Plin. 2.

To your Candid acceptance and Patronage (Honoured Sir!) I present these unpolished Lines; the truth whereof I know you can fully, and will freely attest. I have nothing more to adde but a gratefull acknowledgement of your many immerited favours, and my incessant supplications at the throne of Grace, That both your selfe, who esteeme it an happinesse to have been grafted into the Stock of that Worthy Family, and all the naturall Branches of that choise Root, may be daily watered with the plentifull showers of Divine blessing, continually grow up in a resemblance of these pretious Fruits which he brought forth: and finally be transplanted into the Paradise of Blisse, where, together with him you shall be flourishing Trees of Righteousnesse for ever. *So prayeth he, who is*

Yours in all Affection
and Service,

Nathaniel Hardy.

PSAL. 37. V. 37.

Marke the perfect man, and behold the upright: For the end of that man is peace.

THis Pſalme is one of thoſe ſeven, which we finde to be compoſed according to the Hebrew Alphabet: what was the reaſon of this order, I am not curious to enquire, ſince the Scripture is not pleaſed to expreſſe: Some onely account it of Muſicall concernement, others looke upon it as an help to memory. *Ainſworth* conceives it to be an indication of more than ordinary weight and worth in the matter, this, as in the reſt, is eminently obſervable in this Pſalme, which is both of ſingular uſe and value. Indeed it may well be ſtyled, *The good mans Cordial in bad times: A Soveraigne Plaiſter for the Plague of Diſcontent:* Or, *A choice Antidote againſt the Poyſon of impatience.* *Muſc. Mol.* } *in loc.*

It is a truth evident in experience, That Gods diſpenſations towards the righteous and the wicked in this life, are like *Jacobs* dealing with *Joſeph's* Sonnes, croſſe and ſtrange: *For as he laid his right hand on the Younger, and his left on the Elder*, ſo doth God oft-times, for the preſent, diſtribute with his left hand croſſes to the good, and with his right hand favours to the bad; not onely in a literall ſenſe as our Saviour ſpeakes, *He maketh the Sun to ſhine, and the Raine to fall upon the juſt, and the unjuſt*; but in a metaphoricall ſenſe he cauſeth the *Sun* of proſperity to ſhine upon the *unjuſt*, and the *Raine* of adverſity to fall upon the *juſt*: hence it is, that both the Sanctity and the Equity, the holineſſe and juſtice of God hath by many been called in queſtion; it being a probable Argument to carnall reaſon, that God, in proſpering the bad, approves of their wayes, and ſo is unholy; Gen 48. 12. Mat. 5. 5.

and in afflicting the good, renders not according to their deeds, and so is unjust: Hence it is, that in such times the wicked swell with the timpany of pride, and the weake pine away in a fretting consumption; those are impostumated with selfe-conceit, and these are inflamed with passion: the cure of both, especially the latter, (to wit envious fretting at the wickeds prospering) our Prophet indeavours in this *Psalme*: The medicine which he prescribes, is made up of various ingredients, amongst which, none more operative than a due meditation of Gods final retribution, both to the godly, and ungodly: which as it is principally insisted on throughout the whole; so is it elegantly recommended in the close, and in particular the quiet end of the just, both asserted and assured for our support, and incouragement in the words of the Text, *Mark the perfect*, &c.

Which words may fitly be divided into two generalls, and each of those sub-divided into two particulars: here is, *officium & motivum*.

1. A duty enjoyned, *Marke the perfect, and Behold the upright*.

2. A motive adjoyned, *For the end of that man is peace*.

In the former of these we have considerable,

1. *Objectum propositum*, the object proposed to our view, *the perfect and upright man*, a choice and rare sight both amiable and admirable, well worthy our aspect.

2. *Actus requisitus*, an act required with gemination, to *mark and behold* this man where ere we meet him.

In the latter of these is observable,

1. *Beneficii collatio*, a precious benefit conferr'd upon the *perfect* and *upright* man, which should move us to behold him, and that is *peace*.

2. *Temporis specificatio*, the speciall time mentioned when this benefit shall be conferr'd, and till when we must *marke the perfect man*, and that is the *end, for the end of that man is peace*.

Or, if you please, take notice in the Text of these two parts: here is

1. *Ampla descriptio*, a full and pithy description of a good man, and that both *à qualitate & felicitate*, from the quality of

of his diſpoſition, he is *perfect and upright*. From the felicity of his condition, *the end of that man is peace*.

2. *Apta preſcriptio*, a fit and ſuitable preſcription in reference to both theſe, that we ſhould *marke, and behold* him in himſelfe, and in his end *marke the perfect*, &c.

And in this method I ſhall now handle the Text, craving divine inſpiration, and your attention, that I may ſo ſpeak the *words of truth and uprightneſſe*, and you may ſo *marke*, and *behold* what ſhall be ſpoken, that the *end* of the Sermon may be glory to God, *peace* and profit to every one of our Souls: and ſo I begin with the

1. Generall of the Text, the good mans deſcription: And therein,

1. The quality of his diſpoſition in that double expreſſion, *perfect* and *upright*, two words not much different in ſenſe, yet both emphaticall in phraſe, and will require a diſtinct explication.

The firſt tearme we meet with is *perfect*: but where ſhall we finde the man to whom this character belongs? ſure the Pſalmiſt rather deſcribes what the good man ſhould be, than what he is, if we look upon the moſt eminent Saints in Scripture, we ſhall find not one of them daring to aſſume this title unto themſelves: *Job* ſaith of himſelf, *If I ſay I am perfect, it ſhall prove me perverſe*, Chap. 9. 20. *Paul* plainly denyes it of himſelf, *not as, though I had already attained, either were already perfect*, Phil. 3. 12. *Et quis id ſibi arrogare audet, quod* Paulus *ipſe fatetur, ſe non comprehendiſſe?* ſaith S. *Bernard* excellently; and who is ſo arrogant as to thinke himſelf more holy than this chief Apoſtle? but yet *let God be true, & every man a lyar*, who affirmes that of *Job*, which he denies of himſelfe, that he was a *perfect and an upright man*, Cap. 1. 1. Let not S. *Paul*, who was immediately inſpired, be thought to contradict himſelfe, who in the forementioned place, *ver.* 15. reckons himſelfe among thoſe that are perfect, *Let us, as many as be perfect be thus minded*, that therefore theſe ſeeming contrarieties may be reconciled, and the nature of this perfection unfolded: be pleaſed to obſerve theſe diſtinctions. 1.

Bernard.

Rom. 3. 4.

1. Divines well diſtinguiſh of a double perfection, it is *abſoluta*, or *comparata*. That is abſolutely *perfect*, to which nothing (that may be accounted truly good) is wanting: and thus he

onely is *perfectus* who is *infectus*: God, who made all things, and himſelf is not made, only injoying an all-ſufficient perfection, in, and of himſelf. That is comparatively *perfect*, in which, notwithſtanding ſome wants, there is a fulneſſe compared with others.

Thus every Saint is *perfect*, in compariſon of the wicked, among whom he liveth. In this reſpect it is ſaid of *Noah*, *That he was a perfect man in his generations*, his grace compared with the wickedneſſe of the Old World, well deſerving the name of perfection; indeed every upright man is *perfect*, in compariſon of them who are openly bad, or but openly good; ſtained with wickedneſſe, or but painted with holineſſe.

Gen. 6. 9.

Thus one Saint may be *perfect*, if compared with another, the ſtrong Chriſtian in reſpect of the weake, whom he out-ſtrips in Grace and Piety: ſuch Saint *Paul* meanes, when he ſaith, *We ſpeak wiſdome among them that are perfect*: that is, ſuch as have attained to greater meaſures of grace than others. It was ſaid of *Benaiah*, *He was more honourable than thirty, but he attained not to the firſt three*, and though no Saint can ever attaine to the perfection of the *firſt three*, the bleſſed Trinity: yet many Saints may be honourable amongſt *thirty perfect* in compariſon of thoſe among whom they live.

1 Cor. 2. 6.

2 Sam. 23. 33.

2. We muſt further diſtinguiſh of a double perfection; it is *extrinſeca* and *intrinſeca*. Extrinſecall perfection, ſo called becauſe by imputation, is that which every Beleever is partaker of through the perfect righteouſneſſe of Chriſt, whereby all his imperfections are covered: In this reſpect, the Author to the *Hebrews* tells us, *That by one offering he hath perfected for ever them that are ſanctified*: and S. *Paul* tells the *Coloſſians*, *That they were compleate in him*, meaning Chriſt. Indeed, *omnia Dei mandata tunc facta deputantur, quando id quod non fit ignoſcitur*: divine commands are then in Gods account fulfilled, when our defects for Chriſts ſake are pardoned: and the Evangelicall perfection of a Chriſtian conſiſts not *in perfectione virtutum, ſed remiſſione vitiorum*, in the completion of our graces, but remiſſion of our ſinnes.

Heb. 10. 13.

Coloſ. 2. c.

Auguſt.

Id.

Intrinſecall perfection ſo called, becauſe by inhæſion is no leſſe rationally than uſually thus diſtinguiſhed, there is *perfectio partium & graduum*: He is ſaid to be *perfect*, *cui nihil deeſt eorum*,

eorum, quæ ad statum salutis necessaria, who wants no graces that accompany salvation; or he is perfect, *Cui nihil deest in gradibus gratiarum & virtutum*: who is not defective in the measures of those graces: both these are frequently, and fitly illustrated by the resemblance of a child, and a grown man; the one whereof hath all the essentiall and integrall parts of a man, the other a compleate use and measure of those parts.

If we speak of the latter kind of perfection, there never was, nor shall be, nor can any meer man in this life attaine to it; indeed *the spirits of just men* in Heaven are *perfecti*, made *perfect*, but on earth they are only *perficientes*, striving to be perfect; our perfection here, is *in fieri, non facto*, accomplishing, not accomplished. *Non plenam induimus perfectionem, donec totam exuimus infectionem*, we cannot wholly put off the ragges of corruption, and therefore not fully put on the robes of perfection: We may be *sine querela*, not *sine culpa*, without blame in regard of grosse enormities, not without blemish in respect of sinfull infirmities. True it is, the Scriptures call upon us to *be perfect, as our Father in Heaven is perfect. Non ut tantum præstari possit quantum suadetur*, not that we can fully acquire what is required, but to shew *quousque conari oportet*, at what our desires must aime, and to what our endeavours must tend. This perfection is not *patriæ*, but *viæ*, reserved for the country, not to be attained while we are in the way; in this regard all our perfection here consists in these two things:

Heb. 12. 22. Mat. 5. 48. Aug. Ibid.

1. A penitentiall acknowledgment of our imperfection: as the best wisdome is to see our folly, so the highest perfection is to bewaile our deficiency; and therefore we shall still finde those that have been in the highest forme of grace, most sensible of the want of grace, poverty of spirit being an inseparable attendant of the riches of piety. This made *Job abhor himself in dust & ashes. David* pray, *Lord enter not into judgement with thy servant*: And *Paul* acknowledge *himselfe, to be lesse than the least of all the Saints.* Excellent to this purpose is that of S. *Austine, Ad virtutis perfectionem pertinet etiam ipsius imperfectionis & in veritate agnitio & in humilitate confessio*: an humble confession, and a faithfull acknowledgement of our imperfection conduces much to our perfection: and the same Father commenting upon that of

Job 42. & 6. Psal. 143. 2. Ephes. 3. 8.

the Apoſtle, *as many as are perfect*, thus illuſtrateth it, *quotquot perfectè currimus, hoc ſapimus, quod nondum perfecti ſimus, ſed illic perficiemur quò perfectè currimus*, as many of us as run perfectly the race of piety, are ſenſible of this, that as yet we are not perfect, but ſhall then be perfected, when we come to the place to which we run.

Aquinas in 2 Cor. 13. 11. *Nemo perfectus qui perfectior eſſe appetit, & eò perfectiorem ſui ſe probat, quod ad majorem tendit perfectionem.* Bernard.

2. A zealous progreſſe to, and endeavour after this perfection: So *Aquinas* expounding that exhortation of Saint *Paul*, *be you perfect*, renders it *tendatis ad perfectum*, tend to, and ſtrive after perfection: *Indeſinens proficiendi ſtudium, & jugis conatus ad perfectionem, perfectio reputatur*, a continued deſire of increaſe, and daily endeavour after perfection, is accounted as our perfection: God here dealing with us as an indulgent Father with the child that drawes the arrow as far as he can to reach the mark, eſteeming it as if he had drawne the arrow to the head, and hit the mark: in this ſenſe it is, that as God doth repute the Saints, ſo the Saints have reckoned themſelves amongſt the number of the *perfect*, *Magnum illud electionis vas perfectum abnuit, profectum fatetur*, ſaith Saint *Bernard* concerning *Paul*, that choſen veſſell, accounted his perfection to be his profection, preſſing *towardes the marke, for the price of the high calling of God in Chriſt Jeſus*. Indeed the *Papiſts* ſuperciliouſly aſſert a poſſibility of perfection to every Chriſtian in an exact obſervance of the whole Morall Law; nay, to ſome, as their Monaſticall Votaries, a poſſibility of that perfection, which according to their tearmes is not onely *precepti*, but *conſilii*, a fulfilling of precepts, but counſells, whereby they performe workes of ſupererogation, and ſo contribute to others as well as their owne ſalvation; nor doe we want thoſe among our ſelves, who fondly dream of an unſpotted purity, and perfection, attainable in this life, but to theſe I may fitly apply thoſe words of S. *James*, *Ye rejoyce in your boaſtings, all ſuch rejoycing is evill*; theſe vaunting brags are an Argument not of ſtrength of grace, but height of pride: Oh let us never account our ſelves to have attained ſufficiency, but ſtill endeavour to be proficients, ever remembring that it is with our graces, as with numbers, no numbers ſo full, but ſtill more may be added; no meaſure of grace ſo great, but its capable of further meaſure. But then,

Bernard.

Phil. 3. 14.

James 4. 16.

2. If

2. If we ſpeake of a perfection in the former ſenſe, to wit, of parts: So it is true of every Saint, he may, nay he muſt be *perfect*, though not as touching exact performance continually, yet as touching conſtant reſolution habitually; though not throughout ſanctified, yet ſanctified *throughout* in *ſpirit, ſoul, and body*; and in this conſtruction the later word is a fit explication of the former, *perfect* being no more but *upright*; thus *Hezekiah* in that Prayer upon his ſick bed joynes theſe two together, *in truth, and with a perfect heart*, thereby intimating that perfection, which he had attained, was not in regard of degrres, but truth of grace, accounting his heart *perfect* becauſe *upright:* Upon this ground it is, that *Aſa, David*, and others, are ſaid to have their hearts *perfect*, notwithſtanding their lives were in ſome particulars ſcandalous, divine mercy paſſing by their defects, and accepting the uprightneſſe of their intention, inſtead of perfectneſſe in action. That charge againſt the Church of *Sardis* is very obſervable to this purpoſe, *I have not found thy workes perfect before God*, which were it to be underſtood of exactneſſe, according to the rigour of the Law, might be an accuſation againſt any, even the pureſt Church to whom Chriſt wrot, and therefore is to be conſtru'd a want of ſincerity, which is perfection according to the tenour of the Goſpell: Yea, which is farther conſiderable, this makes our *workes perfect before God*, becauſe ſo accompted in his eſteeme, it being uprightneſſe that fills up both our Graces and duties. Hence it is that in ſome places of Scripture, the word which is here read *perfect*, is rendred *upright*; ſo in that counſell of God to *Abraham, walke before me, and be upright*. And that aſſertion of the Wiſe man, *He that walketh uprightly, walketh ſurely*. And of this Text it ſelfe I finde one tranſlation reading it *Integrum*, another *Simplicem*: whereof the one is oppoſed to rottenneſſe, the other to double-mindedneſſe. So that the perfection which the Text requires is a freedome, not from all ſinne, but from hypocriſie: the *perfect* is no more than the ſound, or ſingle hearted man; and ſo the ſame, with *upright*, which is the

1 The. 5. 23.

Iſay 38. 1. 3.

1 Kings 15. 14.

Chriſtus non loquitur de infirmitatibus, ſanctorum communibus, ſed accuſat ſingularem Epiſcopi hypocriſin. Opera igitur plena non abſolute perfecta, ſed ſincera negat in illo ſe inveniſſe, Par. in loc. Rev. 3. 2.

Gen. 17. 1. Prov 11. 18.

Muſc.

Fœlix. & ſimplex in unoquoque genere eſt perfectum.

Second tearm to be conſidered. I am not ignorant that ſome Interpreters reading the firſt word, *Innocentem*, and this latter *Rectum*, underſtand both in reference unto men; expounding him to be innocent, who doth no injury, and him upright that obſerves equity

Prior abſtinentiam damni, poſterior collationem boni denotat, Hug.

equity among men. Others refer the firſt word to God, the latter to Man; reſtraining the ſenſe of this word *upright*, to the integrity of our dealings with thoſe, among whom we converſe: And thus 'tis an undoubted truth, The good Man is both *perfect* towards God, and *upright* towards Men; giving as God, his right, ſo Man his due. Piety is ever a friend to Equity, and Religion to Juſtice; the whole Law is copulative, and obedience conjunctive. 'Tis obſervable, that Saint *James* defining or rather deſcribing, *pure and undefiled Religion before God*; makes mention of thoſe duties of *viſiting the Widow, and the Fatherleſſe*, which belong unto the ſecond Table: Indeed, he cannot be a right worſhipper of God, who is not upright, and charitable in his converſation towards men.

Nulli nocumentum inferendo, juſtè cum proximo agendo. Lyr. *Reſpicit innocentia Deum, æquitas proximum.* Hug.

Jam. 1. 25.

But I rather conceive, both the terms are of equall extent, the latter being added *exegetically* for the unfolding of the former: 'tis a word both extenſive, & excluſive, excluſive of the hypocrite, extenſive to the weak; 'tis a bar to keep out the one, & a key to let in the other: none are on the one ſide more ready to boaſt of perfection than Hypocrites, that *generation* being commonly *pure in their owne eyes*; But, indeed, they are ſo much the more imperfect, becauſe, notwithſtanding their pretences to ſingular purity, they are full of odious hypocriſie. On the other ſide, weak Saints being conſcious of their owne defects, are apt to exclude themſelves from the number of the perfect: and therefore, that they might not be too much diſcouraged, the Pſalmiſt joynes to this harſh terme, *perfect*, the milde phraſe of *upright*; that we might know by the one, what he meanes by the other, and when the ſenſe of our infirmities forbids us, the ſight of our integrity may encourage us to account our ſelves *perfect* becauſe *upright*.

It will be needfull then a little to enquire, who is this *upright man*. The Originall Verbe from whence the word in the Text comes, ſignifies in *Kal, rectum eſſe*; in *Pihel, complanare*: and the Noune notes ſuch a man, whoſe heart is right, & wayes are plaine: particularly there are two things which make up the frame of an upright ſpirit; to wit, meaſuring all our actions by a right rule, and levelling them at a right end.

Firſt, the upright man ſquares all his actions by a right rule; carnall

carnall reason cannot byas him, corrupt practice cannot sway him, but Gods sacred Word directs him: Hence it is, that his respect is universall to all Divine Precepts, avoiding all Evill, performing all Good without exception. This was the Character of *Josiah*, of whom its said, *He turned to the Lord with all his heart, with all his soul, and with all his might, according to all contained in the Law of* Moses: Indeed, the upright Man with *David*, *esteems Gods precepts concerning all things to be right*, & therefore is carefull to observe them. Hence it is, that he's the same Man at all times, in all places: what the Philosopher sayes of a good Man, is true of him, he is τέτραγωνος, like a Cube, or square, or like a Die, that falls alike every way, because at all times, and in all societies, he acts by one and the same Rule; 'Tis a good saying of one that pretends to be Saint *Cyprian*, *Ea non est religio, sed dissimulatio, quæ per omnia non constat sibi*; That is not Piety, but Hypocrisie, which is not in all things like it selfe, since the upright Man measures every action by the straight line of Divine Prescript. And

2 Kings 23. 25.

Psal. 119. 128.

Arist.

Auct de duplici Martyrio.

2. He levells all his actions to a right end: Where integrity is in the heart, Gods Word is in the hand, and his Glory in the Eye, as Zeale is the *intention* and fervour of every Grace, so sincerity is the *intention* and bent of the heart in every duty; the load-stone of an upright soule is not selfe-interest, but Gods honour; he casts no squint-eye at by-respects, but lookes directly forward at his Creators Glory; it was the blemish which Satan thought to cast upon *Job*, that his obedience was mercenary; and therefore he saith, *Doth* Job *feare God for nought?* but it plainely appeared, that though Gods Blessings were incouragement to, yet not the principall end of his Service, and therefore God gives him the Character of an *upright* Man. It is observable in that counsel God gives to *Abraham*, these two are joyned together, *Walke before me, and be upright*: Since the upright man ever walkes before God, and that not onely because he walkes as under Gods eye, but as having his eye upon God, desirous to magnifie him in all his actions. That resemblance of *Pachomius* an Abbot is remarkable to this purpose, who digesting his numerous Monks into various Classes, according to the Letters in the Greek Alphabet, suited the names he gave them to

Job 1. 9.

the natures he obſerved in them: Thus thoſe whom he found Politicians and diſſemblers, he compared to the letters ζ and ξ, which are full of crooked turnings; thoſe whom he obſerved to be plain-hearted and upright, to the letter ι, which is carryed right upwards. So indeed is the ſincere Saint in all his actions, fixing his eye upon the glory of God; and the man who is thus qualified, is he to whom this tearme of *upright* may fitly be applyed.

To winde up this firſt branch in a briefe Application.

It is a note not unworthy our obſervation, that the Pſalmiſt in the following verſe makes mention of the wicked in the plurall number; but in this verſe, ſpeaking of the good, uſeth the ſingular: to intimate to us, there are many *tranſgreſſors* to one *perfect*; many *wicked*, to one *upright* man. The Prophet bids us *Behold the upright*; but alas, where ſhall we find one *upright* man to *behold?* It is ſtoryed of *Diogenes*, that at noon day he went about the ſtreets with a candle lighted; and being asked what he did? returned this anſwer, *Hominem quæro*, I ſeek for a Man: meaning one that might deſerve the name of a man. And we finde that it was Gods command to the Prophet, that he ſhould *Run to and fro through the ſtreets of Jeruſalem, and ſeek in the broad places thereof, to finde a man that executed judgement.* Should we take the ſame courſe to finde the *perfect and upright man* in the Text, how long ſhould we be in ſeeking? Pretenders to perfection, Profeſſors of ſanctity, this Age ſwarmes with, but few practicers. Facings of Religion were never more in faſhion, but the Linings of Piety never more out of requeſt. That *Subtile malum, ſecretum virus, latens venenũ*, as *Chryſologus* fitly termeth it, lurking ſnake, ſubtile evill, and ſecret poyſon of hypocriſie hath ſtung, ſurprized, and infected the moſt among us.

נשעים רשעים הם ישי׳

Jer. 5. 1.

Of old, a third part of the Inhabitants of *Britain* were called *Picti*, in a Morall ſenſe it is a word may well fit the greateſt of this generation, ſince what our Saviour ſaid of the Phariſees, is true of moſt among us, *They are like to whited Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe.* How juſtly might I here expatiate in a bitter complaint of the raging hypocriſie in this age; but

Mat. 23. 27.

the

the truth is, none are more deafe to reproofes than hypocrites; and therefore leaving them to their deluſions, I ſhall cloſe up this with a word of Exhortation: Nor can I doe it better, than according to the Tranſlation which the Septuagint and the Vulgar give of this clauſe, who render the firſt word שמר in the moſt common acception, which is to keep, or preſerve, and take the Concrete as put for the Abſtract, *perfect* and *upright* for perfection and uprightneſſe. Oh let us keep Innocencie, and look to Equitie; embrace Perfection, and follow Uprightneſſe It is good counſell S. *Cyprian* giveth to this purpoſe, Let us conſider the titles Chriſt giveth his people, and by them learne our duty. *Oves nominat, & innocentia Chriſtiana ovibus æquetur; agnos vocat, & agnorum naturam ſimplicem ſimplicitas mentis innitetur:* He calls us Sheep, oh let us reſemble them in Innocencie; he ſtyles us Lambs, oh let us be like them in ſimplicity. Indeed no man more amiable in Gods eye than the upright. *David* knew this well, which made him ſay, *Behold thou deſireſt truth in the inward parts.* It is fitly to be noted, that the word *Jeſurun*, which is given to Iſrael, and is derived from ישר *upright* in the Text, is rendred by the LXXII. ἠγαπημένος, which ſignifieth *beloved:* and the Verbe ישר ſignifieth both *rectus fuit*, and *placuit*, eſpecially when in conſtruction with עיני according to the Latine phraſe, *rectum eſſe in oculis*, it is as much as *placere*, all intimating, how acceptable Sincerity is in Gods ſight.

φύλαξαι δικαιοσύνην, καὶ ἰδὲ εὐθύτητα. Sept. *Cuſtodi innocentiam & vide æquitatem.* Vulg.

Pſal. 51. 6.

Levit. 22. 15. 33. 26. 1 Reg 7. 12.

Nor is it more pleaſing unto God, than profitable unto us: this is it which enlivens our graces, inlargeth our comfort, and obtaines a reward. *Nihil ſimplice corde felicius*, none more happy than the upright ſoule. Keep Innocencie, and it ſhall keep thee: Preſerve Integrity, and it ſhall preſerve thee. So true is that of *Solomon, He that walketh uprightly, walketh ſurely.* ecurity is ever the attendant of ſincerity. There is no ſuch way to ſtand firmely, as to walke uprightly. In a word, let Uprightneſſe be thy path, and then Gods Spirit ſhall be thy guide, his Angells thy guard, his Word thy light, and Peace thy end, which leads me to the

Greg.

Prov. 10. 9.

2. Branch of the firſt Generall, namely, the felicity of a good mans condition, *for the end of that man is peace.*

ὅτι ἐστὶν ἐσχατάλειμμα ἀνθρώπῳ εἰρηνικῷ.

The Vulgar following the Septuagint, read this clauſe in a far different tranſlation, *Quoniam ſunt reliquiæ homini pacifico*, becauſe there is a remainder to the peaceable man. Nor is this conſtruction altogether incongruous to the Hebrew phraſe, and therefore give me leave a little to proſecute it.

And here we meet with another character of a Saint, he is אישׁ שלום *a man of peace*. Thoſe beaſts that were wilde in the field, became quiet in the Arke. The Church is a Shulamite, a *mother of peace*, called *Hieruſalem*, a *viſion of peace*, and all her members muſt be *ſons of peace*. It is written in the Law of *Mahomet*, that God made the Angells of light, and the Devils of flame. Sure I am, they are deviliſh ſpirits that delight in the flame of contention: Angelicall men, who love the light of peace. *Melchiſedech*, that ſignifies King of Righteouſneſſe, was King of *Salem*, that ſignifies peace. Indeed nothing more inclines us to peace, than grace. Saint *James* deſcribing the *wiſdome from above*, ſaith, *it is firſt pure, then peaceable*, *James* 3.17. And S. *Paul* joynes together *peace* and *holineſſe*, *Heb.* 12.14. ſince there cannot be a right practice of holineſſe, without a ſedulous purſuit of peace. No man more after Gods heart than *David*; and if you would obſerve his temper, view the character he gives of himſelfe, *Pſal.* 120.7. *I am for peace*; or as the Hebrew expreſſes it more emphatically, *I am peace*, as if he were made up of peace. Indeed Hypocriſie is ever accompanied with pride, and no wonder, if (according to *Solomons* Proverb) *by pride commeth contention*, whereas ſincerity is ever attended with humility, which is the nurſe of peace. Nothing more uſuall with Hypocrites, than under pretence of advancing holineſſe, to foment diviſions; but the *upright* man endeavours to build Gods *Temple without the noyſe of axes or hammers*. So fitly doth this expreſſion agree to him, he is a peaceable man.

אני שלם

Prov. 13. 10. *Illud pro certo habemus eſſe reliquias homini pacifico, hominem integrum, qui cum omnibus pacificè verſatur reliquias & poſteritatem & ſucceſſionem generis habiturum.* Agel. in loc. *Dabit Deus homini pacifico, ut relinquat filios poſt ſe.* Lor. in Loc.

To this man of peace, *ſunt reliquiæ*, ſaith the Vulgar, there are the remainder: that is, ſay ſome, of a proſperous poſterity, a bleſſing which God is often pleaſed to confer upon his Saints. And in this conſtruction we find the Hebrew word ſometimes rendred, ſo *Pſal.* 109.13. אחרית the ſame word with this in the Text, is tranſlated *poſterity*. With theſe Arrows God vouchſafeth to fill the juſt mans Quiver, theſe olive plants he ſets round about

about his Table, they are the *heritage of the Lord*, and that *reward* which he ſometimes gives to the *upright*. This is that bleſſedneſſe which *David* promiſes to the man that feares the Lord, *His ſeed ſhall be mighty, and his generation bleſſed.* Some men count Children, Bils of Charges; but God puts them on the accompts of mercies. 'Twas a pretty anſwer that *Cornelia* gave a noble Lady, who lodging in her houſe, ſhewed her all her jewells, with a deſire to ſee her riches; She bringing forth her Children which were newly come from School, ſaid, *Hi unicè mihi ſunt theſauri*, Theſe are my onely treaſure. Such indeed are Children, no ſmall riches where God ſends them; which made the Comœdian to ſay, Μακάριος ὅστις εὐτύχησεν εἰς τέκνα, a numerous progenie, contributes much to temporall felicity. And this is promiſed to the *upright* and *peaceable* man, as his *remainder*. Pſal. 112. 2.

Others conceive this *remainder* to be underſtood of a good name, which the juſt and peaceable man leaves behind him. It was a true ſaying of him in *Plautus*, *Si bonam famam ſervaſſo, ſat dives ero*, To obtaine and preſerve a good name, is riches enough. Yea *Solomon* compares it with, and extols it above *a precious ointment*, This is that bleſſing which uſually attends upon the good. So true is that of the Poet, *Reliquit juſtus poſt mortem ſuã memoriam juſtitiæ ſuæ bonam, & Deus ſibi reliquit præmia æterna.* Aug. Eccleſ. 7. 1.

Et memorem famam qui bene geſſit habet. *Ovid.*

Which if you pleaſe you may Engliſh by that of the Pſalmiſt, *The Righteous ſhall be in everlaſting remembrance.* Pſal. 112. 6.

When *Socrates* was asked, how a man might get and keep a good report? He returned this anſwer, *Si talis eſſe ſtudeas, qualis haberi velis*, by endeavouring to be indeed, what he would be accounted. Such is the practice of an *upright* man, and as none leſſe lookt at, ſo none is more bleſt with a good repute among men than he: That of *Solomon* being ever verified in experience, *The memory of the juſt is bleſſed.* Prov. 10. 7.

Finally, ſome underſtand this *remainder* to be of a glorious reward; which all juſt & peaceable men ſhall be partakers of, a conſtruction that may well fit the Originall, which ſometimes is put for a reward: So *Prov.* 23. 18. it is moſt aptly read, *Surely there is a reward, and thine expectation ſhall not be cut off.* Never any man kindled a fire in vaine on Gods Altar. So true is that of the Wiſe man, *He that ſowes righteouſneſſe ſhall have a ſure reward*, *Prov.* 11. 18. *Reſervat reliquiis paradiſi gaudium æternum.* Hug. *Præmia æterna Deus juſtis reliquit.* Lor.

Dionyſius cauſing Muſitians to play before him, promiſed them a great reward; having plaid a long time, they expected their Pay: but he told them, they were paid already, ſince, as they had pleaſed him with Muſick, ſo he them with hopes of reward. But, God deales not ſo with his Servants, he feeds them not with vaine hopes, but ſure accompliſhment of his gracious promiſes. *There remaineth a reſt to the people of God*, ſaith the Apoſtle, *Heb.* 4.9. And *Reliquiæ ſunt*, ſaith the Vulgar here, there is a *remainder* of bliſſefull recompence to the *peaceable* Man. To end this therefore, *Quarite pacem ut inveniatis præmium*, let Peace be our work, that Glory may be our wages, ever remembring, that while the rough *Eſans* of the time hunt after Veniſon, it is the ſmooth-plain-hearted, and quiet *Jacob*, that carryes away the Bleſſing.

But to handle the words according to our Tranſlation, as being moſt conſonant to the Senſe, and ſuitable to the Originall, *The end of that man is peace.* A clauſe wherein each word is Emphaticall, and deſerves a ſerious View.

The end, indeed the beginning, and middle of the upright mans dayes are *full of trouble*, but his end is reſt: The life of a Saint is a continued *warfare*, with Satans temptations, his own corruptions, and the worlds perſecutions; but at his death he ſhall *enter into peace*: For the preſent, none under worſe ſlavery than the Good, but at the laſt, there ſhall be a year of Jubilee: We are here in the world as upon a Sea, continually ſubject to ſtormy Windes, and rouling Waves; but when we come to the Haven, there ſhall be a ſerene Calme. It is not unworthy our obſervation, that the Hebrews uſe this word in the Text, to ſignifie both a reward, and an end; thereby intimating to us, that the reward is not given till the end; when the *evening* was come, then the labourers received their Wages; and at the end of our lives, ſhall be the collation of our Recompence.

Of that man, to wit, *excluſivè* of him, and none but him, *Fine diſcernuntur reprobi ab electis*; it is the end makes the difference between the wicked and the good: Indeed, *Solomon* affirmeth, *That there is one event to the Righteous, and to the Wicked, to the Cleane, and to the Uncleane; to him that Sacrificeth, and to him that Sacrificeth not*; but that reſpects the matter, not the manner of their end, both end by death, but not alike; and though the one

Moll.

Eccleſ. 9.2.

as

as well as the other, muſt die, yet the one doth not die *as well* as the other: Indeed, to the Bad, *Primum optimum*, to the Good, *Ultimum*, the Wicked mans Wine is beſt at firſt, the Good mans at laſt: the Devill deals by the one as *Jael* by *Siſera*, ſpeaks them fair at firſt, till he hath lulled them aſleep in ſecurity, & then he involveth them in miſery. But God doth by us, as the *Hebrew* was to doe by the *Captive Woman* which he Marryed: at firſt he appointeth us a time of mourning, but afterwards he vouchſafeth us the fruition of himſelfe in Glory. The freſheſt rivers of carnall Pleaſure ſhall end in a ſalt Sea of deſpairing Tears; whereas the wetteſt Seed-time of a pious Life, ſhall end in the ſun-ſhiny harveſt of a peacefull Death. In a word, the Tranſgreſſour, how pleaſant ſoever his beginnings be, his laſt ſhall be dolorous; but the upright, how troubleſome ſoever his Life be, his death ſhall be joyous; for *the end of that man*

Judg. 4. 2.

Deut. 21 13.

Is peace: This word *Peace*, you may pleaſe to look upon in a double acception,

1. More ſpecially for the particular bleſſing of peace, which ever accompanies the upright Mans end: Indeed, both Victory and Peace waite upon the juſt Man at laſt. What *Cyrus* ſaid of *Abradatus*, when he ſaw him lie dead in the Field, that his end was Honourable, νικᾶν γὰρ τετελεύτηκε, becauſe he dyed a Conqueror, is true of the Chriſtians end, who dyed a Victor over all the powers of Darkneſſe, Sinne and Satan, Hell and Death, being all ſubdued under him, and as his end is Victory, ſo Peace. The Verb, שלם from whence the Noun שלום, in the Text comes, ſignifies in *Pihel*, both *perficere* and *retribuere*, the perfect Man ſhall be recompenced. In *Kal*, both *perfici*, and *pacem habere*, *qui perfectus fuit pacificus erit*, the perfect Mans recompence ſhall be Peace. Peace with God, who is reconciled to him in the Bloud of the Lamb; Peace with men, no out-cryes of the oppreſſed upon him; Peace with himſelfe, no perturbations within him. Indeed, this peace of Conſcience he enjoyes in Life, but eſpecially at his Death. Oh what ſerenity and calmneſſe, tranquility and content, poſſeſſes the dying Saint: when being come to his Haven, the muſick of a well-tun'd Conſcience welcomes him to the Shore: then it is that he becomes διδάσκαλος εὐθυμίας a teacher of tranquility to all that behold him; then it is that being

Xenoph.

Chryſoſt.

Dion. ing come to the last act of his life, ἐκφροσύνης ἱερᾶς ὑποπληροῦται, he [illegible]lled with sacred exultation in a sense of his reconciliation [illegible] God: What S. *Bernard* saw in holy *Gerrard*, is frequently observable in upright Men, *Actitus sum ego ad id miraculi, videre exultantem in morte hominem, & insultantem morti:* I beheld him, saith he, exulting in Death, and insulting over Death. Thus doe good Men die triumphing in their Victory, and rejoycing in their Peace. So that what *Gregory Nazianzen* saith, concerning his Sister *Gorgonias* death, may be applyed to every *perfect* man when he Dieth: it is πανηγύρεως ἡμέρα, his Dying day is his Holy-day, and his Funerall his Festivall. In a Word, what *Simeon* desired of God, and God promised to *Abraham*, is performed to every upright man, he *departs* hence, and goes *to his Father in peace, For the end of that man is peace.*

Bern.

Luke 2. 29.
Gen. 15. 15.
Pacis vocabulũ apud Hebræos latissimè patet. Drus.
Moll. in loc.

2. The word rendred *Peace* in the Text, is sometimes taken more generally for prosperity, safety, and all good things; in the extent of its signification it notes perfection, to which is required a confluence of all good, and in this latitude we may take it here. So one paraphrases upon the Text, *tandem post varias calamitates eripitur, ut sit beatus & felix, his end is peace:* That is, at length he is delivered from afflictions, and invested in an estate of Blisse and Glory. Such indeed is the *upright* mans condition in the end, when he shall arrive at that place, *Ubi nullum deerit bonum, nullum aderit malum,* where there shall be an absence of all evill, & a concurrence of all good, where that shall be verified which is promised, *Rev.* 21. 4. *God shall wipe all teares from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine: for the former things are past away.* In a word, where there shall be, *Vita æterna, beatitudo perfecta, summa voluptas,* as Saint *Bernard* sweetly; fulnesse of Joy, perfection of Blisse, and eternity of Life: *Ubi juventus nunquam senescit, decor nunquam pallescit, Amor nunquam tepescit, salus nunquam marcessit, gaudium nunquam decrescit, & vita terminum nescit,* as S. *Austin* elegantly, Where there is Youth ever flourishing, Beauty never fading, Love ever constant, Safety never wanting; Joy alwayes exceeding, and Life never ending. 'Twas a Custome among the *Athenians* at their Marriages, that a Youth of knowne Ingenuity, carrying a Van full of Corne and

Ake-

Akehornes, ſhould ſolemnely pronounce theſe words among the People, ἔφυγον κακὸν, εὗρον ἄμεινον, *I have eſcaped bad, and found better.* How joyfully ſhall the Saints in that laſt day, when they ſhall be called to the *Marriage Supper of the Lamb*, take up the like acclamation, we are paſſed through all our troubles, and have found durable joyes; we have eſcaped out of an *Egypt of bondage* through a *Wilderneſſe* of ſorrowes, unto a *Canaan* of bliſſe. *Nauta dulcia patriis oſcula littoribus figunt, liberatos ſe periculis, abſolutos erroribus gratulantes:* The Marriner that hath been preſerved from many violent Stormes, and outragious Tempeſts, does not with more full contentment kiſſe his native Shore, than the upright Man after various ſorrowes here indured, enters into the joy of his Lord. So true is this of the Pſalmiſt in the largeſt ſenſe, *The end of that Man is peace.*

Rev. 19. 9.

Ambroſ.

To end this in a profitable uſe to our ſelves:

1. *Si vis in pace mori, ſis ſervus Dei*; as we deſire to have Peace in the end, let Piety be our Race. 'Twas *Marcus Aurelius* his dying Counſel to his Son *Commodus*, That if he would live quietly, he ſhould live juſtly. Let me a little alter it, if you would dye peaceably, live uprightly. The *Pythagoreans* did promiſe a good hope to them in the end, who ſtudyed Philoſophy: We have a ſurer word of promiſe, that *peace* ſhall be at laſt to them that ſtudy Perfection. *Socrates* was wont to ſay, that καλαὶ ψυχαὶ, good Souls do goe hence with hope: Indeed they, and none but they, whoſe hearts are upright can depart hence in a ſure expectation of bliſs, εὐθανασία, a truly ſerene death is aſſerted by the Stoicks to be the onely portion, καὶ παιδείων of good and vertuous Men: and we ſee the Spirit of God in the Scripture appropriates it onely to perfect, and upright men. It is a fond preſumption of thoſe, who live in hope to dye happily, though they live wickedly. *Does men gather Grapes of Thornes, or Figs of Thiſtles?* ſaith our bleſſed Saviour. Its in vaine to expect the *Grapes* of Peace, and *Figs* of Comfort upon the *Thornes* and *Thiſtles* of Wickedneſſe: We never read of one that lived well, and dyed ill, and but of one who lived ill, and dyed well. What madneſſe were it for a man that ſoweth his Field with Cockle, and Tares, to look for good Corne at the Harveſt? No leſſe deſperate is their folly, who think to reap Peace and Glory from the ſeeds of

Bern.

Mat. 7 16.

Gal. 6. 7. Sinne and Hypocriſie. *Be not deceived, God is not mocked: For whatſoever a man ſoweth, that ſhall he alſo reap.* It is the aſſeveration of God himſelfe, *There is no peace to the Wicked.* True it is, for the preſent, they have a ſenſeleſſe ſtupidity, but *tranquillitas iſta tempeſtas*, their ſleepy Conſciences ſhall at laſt awake, and bite: and though not alwayes ſenſibly, yet certainly, not in their owne apprehenſion, yet in Gods determination the end of the wicked is deſtruction: As therefore we deſire our end may be *everlaſting life*, let us now bring forth *fruit unto holineſſe.*

Iſay 48. 22.

Rom. 6. 22.

2. Let the *upright* learne, with patience, to waite for their peacefull end: working Righteouſneſſe, is called in Scripture a *Sowing*, among others no doubt for this reaſon, that as there is a ſpace between the Seed-time, and the Harveſt, during which the Husband-man waits, ſo is there between the worke, and the reward. The Prophet tells us, he that *beleeves makes not haſte.* Faith is ſure of the thing, and therefore is content to ſtay the time; for the moſt part, our expectations are too ſhort breath'd, and as we poſt-date our duties, ſo we ante-date our mercies: We doe in this caſe as the unjuſt Steward, who, when an hundred ſhould have been ſet downe, caus'd the debtor to *take his bill and write fifty.* When mercy is to be vouchſafed an hundred dayes hence, we take our Bill, and write downe Fifty. Oh let us take heed of limiting the Holy one of *Iſrael*; that muſt be patiently expected, which is not preſently to be conferr'd: the time of beſtowing this peace is at the end, doe thou hold out waiting untill the end. *Ne deeris Deo in fide, & non deerit tibi in opere*, be not thou wanting to God in expectance, and he will not be wanting to thee in performance. In the mean time, let the *upright* man learn to *run with patience, the race that is ſet before him*: to bear quietly the afflictions that were laid upon him, *Fortiter malũ qui patitur, poſt potitur bonũ*, he that endures evill cheerfully ſhal at laſt enjoy good certainly, the end wil make amends for all. Oh let the ſweetneſs of the recompence mitigate the bitterneſs of our ſufferings; the cloudieſt Morning may have a red Evening, a pleaſant Spring follow a ſharp Winter, the moſt bluſtring Storm end in a quiet Calme, and the ſaddeſt trouble of the Juſt, not only may, but ſhall be ſwallowed up at laſt in fulleſt joyes. What the

Iſay 28. 16.

Luke 16. 6.

Heb. 12. 1.

Bleu. Aſn.

Poet

Poet spake concerning the Fabrication of the World, and truly, not much unlike *Moses* description of the Creation.

Νυκτὸς δ' αὖτ' αἰθὴρ τε ἡ ἡμέρη ὀξεγένοιτο. *Hes.*

The Skie, and the Day sprang from the Night, may here fitly be applied *to the upright, there ariseth* the *light* of Comfort, sometimes *in*, alwayes after, nay, *out* of the *darknesse* of his sorrow. It was a pretty device of one *Giacopo Senzaro* an *Italian*, who having been long in Love, and much crost, fill'd a pot full of little Black Stones, and one White, saying, *There will come one White day*, (meaning that of Marriage) *which will make amends for all my Black dayes*. Let the perfect Man comfort himself in this assurance, that though the Kalender of his Life, may be full of miserable dayes; yet the day of his death shall be full of Joy, and the end of his Life, a beginning of that blisse which shall never end. Psal. 112. 4.

In fine, that counsell which *Solon* gave to *Crœsus* in the midst of his Glory, let me give to the godly Man in the midst of his sorrowes, *Respice finem*, Observe the end. Indeed this is that which may both darken the lustre of wicked mens Prosperity, and qualifie the sharpnesse of good mens Afflictions. And as it concernes the perfect Man to consider his owne end, so doth it behoove us all to regard the perfect Mans end: And so I am fallen upon the

2. Generall of the Text, which is the fit prescription of a duty to be performed in reference to this *perfect*, and *upright* person, in those words, *Marke* and *Behold*.

In the two Verses immediately preceding, *David* records his owne experience of the Wicked, and from thence incourageth us to observe our owne experiences of the Good: Thereby intimating unto us, that as the way of the Just and the Unjust, is directly opposite, so their end shall be manifestly contrary. And withall, that what he saw in his time, might be observed, and should be made good in the experience of all times. *God is the same yesterday, to day, and for ever*. The same, not only in his Essence, but in his Operation; in his Being, but in his Working, what he hath done, that he still does, and will doe: Divine providence ever acts like it selfe, and though it vary in par-

Quod ego observavi longa experientia, idem, tu quoque videbis, si diligenter attenderis. Mol. in loc. Heb. 13. 8.

particular circumſtances, yet ever keepeth the generall courſe of rewarding every one at laſt according to their workes; and therefore former experiences are juſt grounds of future confidence, thoſe diſpenſations of God towards the Righteous, and the Wicked, which holy men of Old have regiſtred, may encourage us, to expect the ſame, to which end it is *David* here called upon us in the words of the Text, *Marke and behold.*

The duty here required we ſee is ingeminated, not only *Mark*, but *Mark* and *Behold*: The reaſon whereof, we may very well conceive to be both fervency in the Pen-man, and neceſſity in the Matter. Indeed theſe two do well together; where the duty is needfull, Zeale becometh the Preacher; that cannot be too often preſt, which muſt be perform'd; 'tis like the frequent knocking at the Doore, that it may be ſooner opened, the renewed ſtrokes upon the Naile which drive it in the faſter. Thus the Prophet *Zephany* perſwading to that needfull part of Repentance, which conſiſts in ſelf-examination, not onely propounds, but repeats it, *Gather your ſelves together, yea, gather your ſelves together.* And the Pſalmiſt here ſeeing a neceſſity of this duty, to prevent thoſe dangerous miſ-conſtructions, which otherwiſe carnall Reaſon might be apt to make of Gods proceedings; not onely ſets it before us, but preſſeth it upon us in this double expreſſion, *Marke*, and *Behold.*

Zephan. 2. 1.

But this is not all the reaſon that may be given of this Gemination, we may very well apply a double Object to this double expreſſion of the act, and both out of the Text, to wit, the *upright* Man, and his end; what he does, and how he fares; *mark* his way, *behold* his end; *mark* his action, *behold* his retribution: both call for our conſideration.

Firſt, *marke* the upright man himſelfe in the courſe of his life, indeed his intentions are onely known to God, but his actions are viſible unto men: true Grace where ever it is, may be *ſeen, felt, heard, and underſtood*; 'twas our Saviours precept to his Diſciples, that their *light ſhould ſo ſhine before men, as they might ſee their good workes:* And ſurely, if good Men muſt doe their workes ſo as to be ſeen, we muſt ſee their good workes when they are done: and in this reſpect we muſt take notice of the *upright* man for a double end.

Mat. 5. 16.

First,

First, *Vt honoremus*, let us marke him, that we may honour him, and thoſe Graces of God which are manifeſt in him: indeed the world lookes on the Saint with a ſcornefull eye, becauſe with a Carnall; they ſay of him what thoſe Jewes did of Chriſt, *He hath no forme or comelineſſe: and when we ſee him there is no beauty that we ſhould deſire him.* Let us view him with a Spirituall aſpect, and we ſhall finde that worth which deſervedly calls for our eſteem: indeed the *upright*, as *David* well calls them, are the *excellent ones of the Earth:* though men caſt them out as Droſſe, yet they are the fineſt Gold; though men trample them under foot as Pebles, yet are they pretious Pearles: They are ſo in Gods account, let them be ſo in our eſteeme. Iſay 53. 2. Pſal. 89. 3.

Secondly, *Vt imitemur*, let's marke the upright man ſo as to imitate him, eye his ſteps, ſo as to tread in them: 'Tis Gods goodneſſe to afford, and ſhould be our wiſdome to make uſe of the Godly, *Tanquam ſtatuas Mercuriales*, as Travellours doe of thoſe Statues which are ſet to point forth the way unto them. Saint *Paul* calls the Saints of the Old Teſtament, *a cloud of witneſſes*; alluding, no doubt, to that *pillar of a cloud* which went before the *Iſraelites* in the Wilderneſſe to lead them the way. So ſhould our eye be fixt on thoſe Saints that are gone before us, or that live amongſt us, as a cloud for our direction in the way to heaven. 'Twas S. *Pauls* requeſt to the *Corinthians*, *Be ye followers of me*; we muſt be ſo of every *upright* man, and to that end *marke* him. Heb. 12. 1. Exod. 13. 21. 1 Cor. 4. 16.

Secondly, *Behold the upright man* in the cloſe of his death, and this is that I conceive the Pſalmiſt chiefly aimes at: So *Tremellius* his reading plainly manifeſts, *Obſerva integrum, & aſpice rectum, finem illius eſſe pacem: Obſerve the perfect, and behold the upright, that the end of this man is peace.* He calls for, not a tranſient view, but a permanent aſpect; as an Archer having ſhot an Arrow, takes not off his eye untill he ſees it fall, ſo muſt we with a fixed eye behold the *upright*, till we ſee what becomes of him. This was that the Apoſtle *James* wills thoſe to whom he wrote, to doe in reference to *Job*; both to look upon him in that way of patience wherein he trod, *You have heard of the patience of* Job, and withall in that end which happened to him, *And have ſeen the end of the Lord.* Indeed, this is that duty which concernes us in refe- James 5. 11.

rence both to the good and bad, to look upon them not in their present, but future state. This world is a *stage*, whereon both the *Upright*, and the *Hypocrite*; the *Perfect*, and the *Wicked*, are *Actors*, and that which in both of these we ought chiefly to be *Spectatours* of, is their *Exit*: not so much how they come on, as how they goe off: in regard of the Wicked this was it which *Moses* wish'd the *Israelites* to fasten their eyes upon, and therefore, when *Corah*, *Dathan*, and *Abiram*, had rebelliously conspired against him and *Aaron*; he calls the people to a consideration of their end, *If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.* And in regard of the good, 'tis that which here *David* would have us chiefly to take notice of, *his end is peace*; nor is it without good reason, since by this means we shall best rectifie our judgements, and avoid false censures: So that these two words *Marke* and *Behold*, are, as it were, a bridle to keep us in from running head-long into rash judgings, when we see the *upright* encompassed with afflictions; and thus we must behold the *upright* mans end, to restraine us from passing wrong Sentence both upon God, and the Good; upon God, as if he were unjust; upon the Good, as if they were the most miserable.

Num. 16. 29.

Noli præcipitare judicium nec ferre sententiam ex proximo intuitu.

Mol. in locum.

First, we must behold his end, in regard of God, *Ne iniquus putetur Deus, dum fovet impios, & justos affligit*, Lest otherwise we account God unequall in his dispensations: as indeed, who would not think it strange, to see the Godly corrected, whilst the Wicked are spared; those cast down with Sorrow, whilst these are lifted up with Prosperity? But the Glorious end of the Saints calamitous life abundantly cleares Divine Justice, and stops the mouth of Blasphemy; though now God afflict the Righteous, and the Wicked, yea, many times the Righteous, and not the Wicked, yet in the end he will put a difference betweene the Righteous and the Wicked, whereby the Glory of his equity shall evidently appeare, and therefore *Behold the upright.*

Glos. Aug.

Secondly in regard of the Good, lest we condemne him as miserable in those afflictious he undergoes: What Saint *Paul* sayes in another case concerning the Saints, *If in this life onely we have hope in Christ, we are of all men most miserable*: may with a little variation be used in this, if we judge of good men according

1 Cor. 15. 19.

ding to their condition in this Life, we shall acount them of all men most wretched; but let us stay our censure till the last, trace the Saint to his journies end, and then we shall freely confesse, that none are more blessed than the *Upright*, or happier than the *Perfect*.

To shut up this in a word of usefull Application.

'Tis the generall assertion of *Solomon*, *The wise mans eyes are in his head, but the foole walketh in darknesse*. Let us in this particular shew our selves wise Men, by having our eyes in our head, to *mark*, and *behold the upright mans end*. Let not the beams of the ungodlies prosperity dazle us, but rather wait a while t'l their dismall end, when we shall see their Sun set in a Cloud, their Candle go out in a Snuffe, and their hope sink into Despaire. Let not the Clouds of Misery, which, for the present hang over the *upright*, darken our eyes; but stay till the comfortable end, when he shall break forth as the Sun in his splendour, and shine as the Stars in Glory. 'Twas *Moses* his advice to the *Israelites* in their greatest strait, that they should *stand still, and see the salvation of the Lord*. Indeed, those two are well put together, *stand still*, and *see*, whilst a man moves swiftly, his eyes dazle, but when he stands still he sees clearly. Let us doe so, patiently expect, and diligently observe, that Salvation which God in the end will work for his Servants. That counsell which Christ gave to the *Church of Laodicea* let me give to you, in reference to this duty, *Annoynt your eyes with the eye-salve* of the Spirit, that you may rightly discerne, and wisely judge of Gods proceedings. Looke backward by the eye of experience, and see how God hath dealt with *upright* persons in the end; and then look forward by the eye of Faith, and conclude what God will vouchsafe to his people at the last. This done, I doubt not but you will both acknowledge Gods Justice, and admire his Wisdome; you will follow the good Mans steps, and desire his end. In a word, you will preferre afflicted Godlinesse, before pleasurable Wickednesse; persecuted Religion, before prosperous Rebellion; and despised piety, before advanced iniquity. Finally with *Moses*, you will *esteeme the afflictions of Gods people*, sweeter comforts than all the *pleasures of Sin*. *The reproaches of Christ greater riches than all the treasures of Ægypt*, having a *respect to the recompence*.

Eccles. 2. 14.

Exod. 14. 13.

Apoc. 3. 7.

Heb 11. 25, 26.

pence of the reward, that blissefull peace which in the end shall be conferred on all them who walke before God *in Truth*, and with a *perfect* heart, according to this of the Psalmist in the Text, *Marke the perfect man, and behold the upright, for the end of that man is peace.*

I have done with my Text, but I must not end here. *Behold* another Text lies before us fit to be read, & perused by us. *Herodotus* maketh mention of a custome among the *Æthiopians*, to set the dead Bodies of their Friends in glazed Sepulchres, that their proportions might be obvious to the passengers; how needless soever that custome was, 'tis doubtlesse no more than just, that the pious lineaments of their mindes *who dye in the Lord*, should be presented to the living in the mirrour of Art. Indeed commendation after Death, is the tribute of a Religious life: Good workes are Jewels not to be lockt up in a Cabinet, but to be set forth to publique view. If Christ would have *Maries* name remembred in the Gospel unto the Worlds end for *one boxe of oyntment* poured on his Head; we cannot imagine that he would have the many pious and charitable deeds of his servants to be buryed in *Oblivion*. Consult the Scriptures, and you shall scarce finde any godly Man laid in his Grave without an Epitaph of Honour. View the Fathers, & you shall observe it their practice to honor the death of the Good, by giving them their deserved praises: So did *Ambrose* to *Theodosius*, *Nazianzen* to *Athanasius*, *Hierome* to *Nepotian*; and *Bernard* to *Malachias*, and *Gerard*. The truth is, in reciting the vertuous acts of Dead persons, we doe not so much advantage them, as benefit our selves. What doe they need glory on Earth, who are glorified in Heaven? *Nostrâ intereſt non ipſorum*, its our interest, not theirs, since by their examples we are provoked to good workes: Nay, let me tell you, in rehearsing their Graces, we doe not so much honour Them, as glorifie God. 'Twas the Greek Fathers Apology for himselfe, τὴν ἀρετὴν ἐπαινῶν, θεὸν ἐπαινέσομαι, παρ' ὃ τοῖς ἀνθρώποις ἡ ἀρετή, in praising vertue, I extoll the God, who is the donor of it.

Bern.

Greg. Naz.

I cannot then, (at least justly) offend any religious Ear, if I shall endeavour to delineate the singular worth of this illustrious Knight, whose Funerals we now solemnize. And here it fares with me, as with a man in a Garden, full of choice Flowers, that knowes

knowes not where to pick: abundance of matter making me almoſt barren of expreſſion. As for a compleat Enumeration of his Vertues, 'tis a work which neither my ſcant Abilities can performe, nor will the ſcantling of time permit. It cannot be expected, that a good Life, which hath been weaving a piece of Graces for threeſcore yeares, and upward, can be ſpread before you in a few minutes. Beſides, the Hiſtory of his Life, and Narration of his Worth, calls for a *Livie* rather than a *Florus*; a *Demoſthenes*, rather than a *Phocion* to undertake it. I want time to draw his Picture to the length, and skill to doe it to the Life: yet, *Ex pede Herculem*, ſpare me but your patience a while, and I ſhall (though rudely) draw ſome few lineaments, by which you may gueſſe at the reſt.

Let it not then be accounted flattery, if I take up the firſt part of the Text, and apply it in particular to him: *Marke* this *Perfect*, *and behold* this *upright Man*. *Mark* him in his Life, how Exemplary? *Behold* him in his Death, how Happy?

Not to expatiate in the Characters of his Life, I ſhall limit my diſcourſe, by a double conſideration: *Mark* him as a Magiſtrate, *Behold* him as a Man; *Mark* him as a publique Governour, *Behold* him as a private Chriſtian; and in both (ſetting aſide Humane Frailties) you ſhall find him well worthy theſe Characters in the Text, *Perfect*, and *Upright*.

1. To make up a *perfect* and *upright* Magiſtrate, two things are eſpecially requiſite: Wiſdom in diſcerning, Impartiality in Judging: both of which were eminent in this Worthy, whom God indued with a perſpicacious eye, to diſcerne between things that differ; and a reſolute heart to doe juſtly, without any reſpect to perſons. He was farre from *Cæſars* temper, who ſaid, *Melior cauſa* Caſſii; *ſed denegare* Bruto *nihil poſſum: Caſſius* his cauſe is better, but I cannot deny my Friend *Brutus*. Private reſpects could not ſway him in publique Cenſures; he put off all relations to a friend, when he put on the Robes of a Magiſtrate; he was neither backward to encourage Vertue, nor yet to puniſh Vice; and though otherwiſe, of a tender, and melting diſpoſition, yet in matters of Judicature he was wont to ſay, *A fooliſh pitty, is Cruelty*. In ſumme, the integrity of his Spirit in adminiſtration of Juſtice was ſo evident, that I doubt not, but many in this

Congregation who sat with him in publick Courts can abundantly attest it: It pleased this City to put him upon severall places of great Trust and Honour; & not many years since, he was thought worthy to be invested with the highest Office of Dignity and Authority, in which he behaved himself so Faithfully, Courageously & Discreetly, that I may justly say, *His place did not so much honor him, as he his place*. A true Patriot indeed he was, losing, for a time, his Liberty, hazarding his Estate, shall I say his Life? for the defence of this *City*, which he then conceived to be surrounded with dangers.

2. You have seen his steps as a Magistrate, *behold* him now as a Christian: A *perfect*, and an *upright* Saint is one, who, though not exactly, yet intentionally observes the precepts of both Tables; giving (at least in desire, and endeavour) to God and Man, that which of right belongs unto them. Of both these, we shall finde him a most conspicuous Patterne.

1. *Behold* him in his *Religion*, he was one who Copied out his Life, according to the Old way of Christianity; wherein he writ so faire a Hand, that I believe few come near him. In his *Devotions* he was neither foolishly Factious, nor Popishly Superstitious: He *Worshipped* God *in that way*, which the Papists call *Heresie*, and Schismatiques call *Popery*. His delight was fervent in, and therefore his repaire frequent to the House of God; esteeming (according to the *Hebrew* proverb) those Garments most Gay, which were sullied with the dust of the Temple. And as his often addresses to these publique places of Worship whilst he lived: so the large summes of Money he gave to the Edifying, and Repairing of them when he Dyed, fully proclaime that to be
Psal. 69. 9. true of him, which *David* said of himselfe, *The zeal of thy house hath eaten me up*. Singular was his reverence in attending to Gods Word, and affectionate his respect to the dispensers of it,
1 Thes. 5. 13. *Esteeming them highly in love for their workes sake*; among whom I must gratefully acknowledge my self (though the unworthiest) to be one, who had no small share in his favour. This cordiall love of his to Gods Messengers, was so much the more to be commended in him, by how much it is so rarely practiced among us. That complaint of the Prophet *Jeremy*, being too much verified in this our Age, *They respect not the person of the Priest*: And
Lam. 4. 16. withall, it was so much the more imitable, in that it was not

only

onely Verball, but Reall; in Exppreſſion, but Action; in Reſpect, but Relief of thoſe whom he thought *Orthodox*, & found *Neceſſitous*, to whom (beſides many particular, and liberall ſupplies in his life) he hath bequeathed *an hundred pound* at his Death. Adde to all this, that which indeed denominates him the *Upright* man in the Text: he gave Meales of private Devotion to his Soule. 'Tis a good ſaying of the Father, *Non eſt vera religio, quæ cum Templo relinquitur.* That Religion is not ſincere, which leaves a Man at the Church Door; if you will find out a mans Integrity follow him Home, trace him to his Cloſet; obſerve his conſcientious regard of ſecret Devotions: this (I am certainly informed, by them that intimately knew him) was his practice, often retiring himſelfe in ſecret: *Ubi lacrymas non hominibus offerebat, ſed Deo*, where he poured forth teares to his God, for his own, and the Sinnes of the Nation: yea, not onely in the Day, but Night, in his Cloſet, but on his Bed he ſought his God: Often expreſſing to his no leſſe dearely, then deſervedly beloved Son-in-law, *How glad he was of his frequent wakings in the Night, ſince thereby he had opportunity to praiſe his God, and Pray for the ſettlement of this miſerable diſtracted Church and Kingdome.*

Lact.

Hier. de Nepot.

2. You have ſeen him in relation to God, behold him in reference to Men, and truly, in what relation ſoever you pleaſe to view him, you ſhall find him Praiſe-worthy. Whilſt bleſt with a Conſort, he was an affectionate Husband. Towards his Children a tender Father. To his Servants a loving and helpfull Maſter. To his acquaintance a faithfull Friend, and in his Commerce with all men, a juſt Dealer. I cannot ſtay to inlarge on any of theſe, only let me preſent to you, that Grace of Charity wherein I am confident he out-ſtript many, though otherwiſe of equall ranke with him. As God had bleſſed him with a faire Eſtate, ſo he gave him a large Heart: nor was he more carefull by induſtry to get, then forward by Charity to give. He had learnt the beſt derivation of *Dives* from *Divido*, dividing much of his Eſtate among thoſe that were indigent; beſides, thoſe pious uſes formerly mentioned, he hath contributed much to charitable ends. To the *Towne of Plymouth*, which had the Honour to be the place of his Birth, *Five hundred Pounds*, for the yearly Cloathing of their Poore. To *this Pariſh*, whereof he was a principall Member,

Two hundred Pounds; besides various other gifts to severall Hospitalls; for the releasing of Prisoners, and the like. And that which was most deservedly imitable in him, was that he caused the *light* of his good Workes to be carryed before, as well as behind him. He made his owne *Eyes* the *Over-seers*, and *Hands* the *Executors* of his Charitable minde: Witnesse, besides many private, and personall Reliefs, that ample Guift of *Five hundred Pounds* which in his life he bestowed on *Christs Hospital*, of which he was sometimes a *President*. And which was no small incouragement to him, and may be to others, in shewing workes of Mercy; he found that he gathered by Scattering, his Store encreased by Distributing; and that *Bread* againe in his Cupboard which he had *cast on the Waters*.

Considering all this which hath been said, (whereof not one tittle is more than what I either knew my selfe, or have been credibly informed of:) I think *Envy* it selfe cannot deny him (in an Evangelicall sense) the title of a *Perfect*, (or if that may be too much, yet of an *Upright*) *man*.

There is yet one Character more, which the Vulgar reading affords, and I cannot omit, it so fitly agrees with him: and that is, *Vir Pacificus*, he was a Man of Peace; he much desired unity in Affection, where there was diversity of Opinion; and therefore he was wont to say, *There should be more love amongst us: If my Friend differ from me in Judgement, let me shew love to his Person, though I dislike his Opinion; and let me pray that God would direct him in the right way*. Neither his Prayers, nor Counsells were wanting to the peace of Church and State: which peaceable disposition, however in this our contentious age it be accounted a Crime, yet, I am sure in Gods esteem, 'tis a Pearle of great Price; and whilst Men looke upon such as their Enemies, God reckons them as his Children.

To shut up this, it was a notable speech of *Antigonus* when *Zeno* dyed; *Quale theatrum amici?* Meaning that in his life he beheld a representation of many excellent Vertues, with which he was inamour'd. The like complaint may all who knew this *worthy Knight*, take up concerning him. What a *Looking-glasse* of Virtues, *Theatre* of Graces have we lost? one, in whom there was a rare combination of *Severity*, and *Meeknesse*, *Gravity*, and

Cour-

Courteſie; *Charity*, and *Frugality*; *Zeale* and *Diſcretion*. I cannot better reſemble him then to the ſtone *Garamantides*, which, though it caſt no great luſtre outwardly, *Tamen intus habet aureas guttas*; Yet hath golden drops within; his delight being more in internall ſincerity, than in Externall ſhowes.

To draw to an end, *his end* muſt needs be comfortable, whoſe *life* was ſo profitable; and indeed ſo it was; There were a paire of Vertues, worthy our obſervation, which he expreſs'd in his ſickneſſe: *Patience*, and *Confidence*. A quiet ſubmiſſion to Gods will, and a ſweet repoſe in Gods mercy; Both which, though opportunity favour'd not me to be a perſonall witneſſe of, yet I doubt not but my reverend Brother (who officiates in this place, and was often with him) can ſufficiently atteſt. The pangs of his diſeaſe (which could not but be grievous) he under-went with a quiet cheerfulneſſe. And when his friends that ſtood by him, minded him of making his peace with God; He returned this Anſwer, (worthy to be written in Letters of Gold, and fit to be engraven on all our hearts) *Remember thy Creator in the dayes of thy youth: old age and ſickneſſe are no fit times to make peace with heaven*: bleſſing God *that his peace was not then to make*. So that now I may very well take up the latter part of the Text, and aſſert it of him, *The end of this man was peace*. He dyed in that peace, which was promiſed to *Abraham*, before that utter ruine comes, which ſeems to hang over his native Countrey. He dyed in peace, in his owne houſe, not in a priſon, after all his ſufferings, quietly breathing forth his laſt, in his owne bed. And which was beſt, he dyed with a quiet mind, in that comfortable ſence he had of his reconciliation to God, through faith in the merits of his Saviour. Nor muſt I forget to apply the vulgar reading of this latter clauſe in my Text, to him, *There are remainders to this peacefull man*; The relict of an hopefull poſterity; God lengthning his dayes ſo far, as to *ſee* not onely his *children*, but his *childs children*: upon whoſe heads, I doubt not, but his graces, through Gods mercy, will procure a plentifull ſhowre of bleſſings to be poured down. And not onely ſo, but to him likewiſe there was the *remainder* of a good name; like a Taper of pure wax, he burn'd clearly in his life, and hath left a ſweet ſavour behind him at his going out. And as I hope his ſoule now partakes of that glory which is pre-

pared for the Saiuts; so to his body that must now be laid in the Grave, there is the *remainder* of a glorious resurrection, to that immortall blisse which is reserv'd in heaven for all them that love the appearing of Christ.

Let not then his Children or Allies grieve beyond measure, because not without hope: let them not spend too many teares in vaine upon his grave, but rather let them, and all we who know him, esteeme his *Memory blessed*; and though we can now no longer *marke* him going before us, or *behold* him conversing among us, yet let us still remember him, and that so, as to resemble him: let us so imitate those graces which here he practised, that we may come at last to be with him, in that glory whereof he is now possest for ever.

FINIS.

DIVINITY IN MORTALITY,
OR THE
GOSPELS EXCELLENCY
AND
The PREACHERS frailty,
Represented in a
SERMON
Preached at the Funerals of
Mr *RICHARD GODDARD*
late Minister of the Parish of
St *GREGORIES* by *Pauls*;
Who died on Thursday the 12th of *May* 1653. and was buried on Moonday the 16th day of the same Moneth.

By NATH. HARDY Master of Arts, and Preacher to the Parish of St *Dyonis Back-Church.*

MATTH. 13. 52.
Every Scribe instructed for the Kingdom of Heaven, is like unto a man that is an housholder, which bringeth forth out of the Treasure things new and old.

2 PET. 1. 14. *Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me.*

Sacra Scriptura utilitas Christianorum, Thesaurus Ecclesiæ lumen animarum. Ubique in eis veritas regnat ubiq; divina virtus irradiat, ubiq; panduntur humano generi profutura. *Cassiod. Div. lect.* c. 15, & 16.

London, Printed by *A. M.* for *Nathanael Webb* and *William Grantham*, and are to be sold at the Sign of the Black Bear in St *Pauls* Church-yard near the little North door. 1653.

(4), 29, (1) p

Errata.

Page 6. In marg. after λίθων read ἐπιλαβέσθαι. p. 13. in m. for ὑσίας r. θυσίας. p. 15. in m. for *prefectam* r. *productam*. p. 17. line 20. after *denominateth* dele *to*. p. 18. l. 5. before *Viles, paupers censu loco humiles*, for *vitæ* r. *vitâ*. after *labore* adde *communes, men of low estates, mean trades, obscure and laborious lives*. where in the marg. supply *Chrysol. c.* 28. p. 19. l. 16. r. *are after mentioned*. p. 27. l. 28. for *innocentia* r. *innocenter*. p. 28. l. 1. *pudet* r. *pudeat*. p. 29. marg. for αμὴ r. εἰ μὴ. and for ὑγίας r. ὑγιείας.

To the Worſhipfull

ROGER PRICE Eſq;

The *upper* and the *neather Springs* of the *Water* of *Life*.

Worthy Sir,

I Well know how unworthy *this* ſlender *Diſcourſe was of thoſe* judicious *eares which vouchſafed it the* hearing; *and ſurely cannot but much more* judge *it* undeſerving *a* publique *view: So that if* (*beſides* friends *importunity* perſwading) *the* fear *of an* abortive *birth to have been brought forth by ſome* unskilfull Notary, *had not* enforced *me, it ſhould have been* buried *in* privacy.

Being thus neceſſitated, *and thereupon* adviſed *by you and others to this* unwelcome *task, I* knew *not any* fitter *then your* ſelf *to whom I ſhould preſent this* Dedication.

How cordial a welwiſher, *and forward an* incourager *you have alwaies been of the* Orthodox Clergy, *all that* know *you will* aſſert, *and in* particular, *what an ardent* affection *lodged in your* boſome *and* flamed *forth in your* expreſſions *towards your* Reverend Miniſter *was abundantly* teſtified *both in his* life *and at his* death, *whileſt in his* life *you were one of the firſt in* providing *for his comfortable* ſubſiſtence, *and at his* death *you took care for his decent* buriall, *deſiring that your* houſe *might* receive *him when* dead (*which had ſo often* entertained *him* alive) *from*

whence he was honourably *attended to his* grave.

I doubt not but there were many other worthy Gentlemen *of your* Parish, *to whom this deceased* servant *of* Christ *was much* engaged; *but I hope my* ignorance *of their* persons *will be a sufficient* Apologi *for my* silence. *With* you (Esteemed Sir) *I have had* by his means *the* honour *to be* acquainted, *of whom therefore I am bold* (especially *for* his *sake*) *to desire the* Patronage *of this* Sermon.

What hath suspended *the Publication since I last* saw *you, I am confident you have already* heard; a disease *not much* unlike *that which* snatched *away our* dear friend, *but from which God was* graciously *pleased to* deliver me: *Thus is his wisdom sometimes pleased to let the* barren Figtree stand, *whilest he* plucketh *up the* fruitfull Vine.

His race *is now run, and he is gone to* Rest; *his* work *is finished, and he hath in part received his* Wages; Weep *not for him who is already entred into* joy, *rather* rejoyce, *that though he be* gone, *God hath* sent *you another, one* eminent *both for* Piety *and* Learning, *in whose* converse *I doubt not but you will finde much* content, *and by whose* labours *I hope you will reap much* profit.

And now Sir, I commend you to God, *earnestly imploring the* continuance *and* increase *of all* externall *and* internall *blessings upon you, in* your own person, *your* dear Consort, aged Father, hopefull children, *till at last he* crown *you* all *with* eternall *happiness. I take my* leave *and* subscribe *my self,*

Your cordial Friend

and Servant,

NATH. HARDY.

The Text.

2 Cor. 4. the former part of the 7th verse.

But we have this Treasure in earthen Vessels.

THe losse of a *good man*, especially a *good Minister*, and most especially in *bad times*, is a *just* ground of *deep* sorrow. A faithful *Ambassadour* of Christ is a common *Stock*, in which many have a share, a burning *Lamp* by which many are enlightned, good reason the *exhausting* of such a treasury, the *quenching* of such a Light, should be matter of *dolefull* complaint. Besides, when Gods *wrath* is *flaming*, who but a *Moses* should *stand in the gap?* When horrid *impieties* are *reigning*, who but an *Ezekiel* should *warn* the people? And when *heresies* are *raging*; who but a *John* should *defend* the *truth?* And shall it not *affect* our hearts with *grief*, when such as these are *taken away?* No wonder then if when *Elisha* seeth *Elijah* carried away from the earth in *a fiery Chariot by a whirlwinde*, he crieth out, *My Father, my Father, the Chariots and the horsmen of Israel:* If when *Samuel* dieth all *Israel gather together and lament for him:* Finally, if when the *Priests* gave up the *ghost* in *Jerusalem*, the *Church* uttereth that mournfull sigh, *Behold, O Lord, for I am in distresse.*

This *This* (*Men, Fathers and Brethren*) is the sad occasion of this solemn and sorrowfull Assembly. A *Cedar* is *fallen*

ἐν τοῖς ἀπειλουμένοις ἔστι καὶ ἡ τοῦ πρεσβυτέρου ἀφαίρεσις ὡς ὄφελος οὐ μικρὸν ἐν τοῦ παρείναι παρέχοντος. Bas. Mag. in Isa. c. 3.

ἅπτει λύχνον ὃ θέος ἱερέα καὶ τίθεσιν ἐπὶ λυχνίαις ἵν' ἐξαιρεπτηφωτίσμον τῇ ἐκκλήσια. Isid. Pel. 1. ep. 32.

2 Kin. 2. 11, 12

Per tales Deus placatur populo populus instruitur Deo Prosp. *de vit. contempl. c. ult.*

1 Sam. 25. 1.

Lam. 1. 19, 20.

Zech. 11. 2.

len, well may the *Fir-trees howl*; a bright *Starre* is *removed* from our *Horizon*, well may *darkneſſe* cover this *Hemiſphere*: I could willingly now *give ſcope* to mine and your *paſſion* that we might *ſit down* awhile in *ſilence*, and only by the *language* of our *tears* ſpeak our ſenſe of this heavy loſſe. But all *paſſions*, eſpecially that of *grief*, need rather a *Bridle* then a *Spurre*. *Affected* we may, we ought to be with *his death*, but as a *publick*, not as a *private* detriment, and that not in an extream but *moderate* meaſure. And ſo much the rather, conſidering that it is no *new* nor *rare* thing. *Your Fathers, where are they? and the Prophets do they live for ever?* is the Zech. 1. 5. Prophet *Zecharie*'s Queſtion, putting it out of Queſtion, they do not alwayes live, but are alike with others, ſubject to mortality, nor have the Miniſters of the *New Teſtament*, though imployed about a more excellent *Miniſtration*, any greater priviledge as to exemption from *death* then thoſe of the *old*. *Apoſtles* as well as *Prophets* are under *deaths* tyranny: So much St *Paul* here intimateth, when he ſaith, *But we have this Treaſure*, &c.

Facit hoc propter plead apoſtolos quibus hoc erat in conſuetudine ut ex afflictionibus ipſius evangelium caperent vilipendendi ipſum miniſterium. Mald. in loc.

The firſt word of this Text is *But*, a *But* which the *Apoſtle* puts upon himſelf and *fellow-Apoſtles*, yea and all the *Miniſters* of the *Goſpel*. In the fore-going *verſes* we finde him *extolling* his *Miniſtery*, and *vindicating* his *fidelity* in the diſcharge of it, here he interpoſeth a *But*, not a *But* of ſcandalous *impiety*, this could not be charged upon him by any. *Oh that all Miniſters lives were ſo ordered, as no* But *of this nature might be deſervedly caſt upon them.* The *But* here intended is *only* a *But* of natural *frailty*, humane *imbecillity*, and the worlds unjuſt *ignominy*. Theſe were the things the *Apoſtle* well knew the *falſe teachers* would upbraid him and his brethren with, and therefore he prevents them by a voluntary *Conceſſion* that ſo it was, yea fit it was that ſo it ſhould be for the advancing of *Gods* glory, that whilſt their *meſſage* was *honourable themſelves* ſhould be *contemptible*, *But We have this Treaſure in earthen veſſels.*

In which words we have a brief yet exact *Delineation* both of the *Goſpel* and the *Preachers* of it, and both by a double Character,

The-

The *Gospel* is characterized by { A Metaphor *commending*, in the *Noun Treasure*. / A Term *discriminating*, in the *Pronoun This*.

The *Preachers* of the Gospel are represented by { A word of *description*, in the *Substantive Vessels*. / A word of *diminution*, in the *Adjective Earthen*.

These are as four *Keys* by which I shall endeavour to unlock the *Treasure* of this Text, as four *Vents* by which the *Vessel* of this Scripture emptieth its divine liquor. In the *opening* of which I shall strive that my *Discourse* may keep even pace with the *time*, I hope your *Attention* will keep even pace with my *Discourse*, and then I doubt not but that through Gods grace we shall be *richer* by this *Treasure*, and these *earthen Vessels* will help us somewhat nearer to *Heaven*. And so I begin with the

Delineation of the *Gospel*, and therein the

Metaphor *commending*, *Treasure*. To finde out the *Kernel* enclosed in the *shell* of this *Metaphor*, we must consider a three-fold reference that may be made of this word to the preceding.

Gener. 1. *Partic.* 1. Vers. 6.

Thesauro Sacramentum significatur, Dei in Christo, quod fidelibus erogatur, incredulis absconditur. Ambros. & Anselm. *in loc.*

De lumine quod illuxerit Deus in cordibus nostris ad illuminationē agnitionis gloriæ suæ in persona Christi dicit habere nos thesaurum. Tertul. *de Resur. carnis*, c. 44.

Some referre it to the end of the former verse, and understand by this treasure *The knowledge of the glory of God in the face of Jesus Christ*. This is that which there he compareth to *Light*, and here to *Treasure*, two Metaphors though different yet consonant, *Light* being a most precious *Treasure*, and as Treasures are kept, so Lights were wont to be carried in *earthen Vessels*. And well may the *knowledge of God in Christ* be compared to both, for its *resplendency* a *Light*, for its *opulency* a *Treasure*, such a *Treasure* as must be a *Light* not *lockt* up in our own brests, but *shining* forth to others, such a *Light* as is a *Treasure* of invaluable and incomparable *worth*. Our *Apostle* elsewhere expresseth so high an estimation of this *knowledge of Christ*, that he accounts all other things, whether *worldly* fruitions or *Jewish* observances to be ζημία, not

Phil. 3. 8.

only uſeleſſe but hurtfull ſo far as they kept him from Chriſt, and σκύβαλα *quaſi* κυσίβαλα, as *offals* which we throw to our *dogs*, or σκώβαλα *quaſi* κόσβαλα thoſe baſe *excrements* which *Phyſicians* force out of the body by their *purging: things* not to be *valued* but *deſpiſed* and loathed in compariſon of *this*. And no leſſe is that value which our bleſſed *Saviour* himſelf puts upon it, where he ſaith, *This is life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* *Life* is the beſt *Treaſure* in *Nature*, *Eternal* is the *beſt* of lives, how great a *Treaſure* muſt the *knowledge* of *Chriſt* be which is *Life eternal?*

Suid.

John 17.3.

Secondly, Others take the reference of *Treaſure* here as remote as that διακονία *Miniſtery*, mentioned in the firſt *verſe*. Indeed the *Miniſtry* and *Diſpenſation* of the *Goſpel* is a choice and precious *Treaſure*, upon which account the Apoſtle elſewhere cals it, καλὸν ἔργον *a Worthy Work*. A work it is to which is required both *Authority* and *Ability*, and therefore in reſpect of the former it is an *Honour*, of the later a *Treaſure*. The old verſe tels us,

verſ. 2. *Theſaurum vocat munus ſibi creditum à Deo hoc eſt ipſum miniſterium Evangelii.* Eſt. *in loc.*

1 Tim. 3. 1.

Dat Galenus opes, dat Juſtinianus honores.

The *Law* brings *Honour*, and *Phyſick Wealth*, but in a divine ſenſe the *Miniſtery* hath *both*. A *Burden* it is indeed, but withall an *Honour*. A *Labour* it is, but withall a *Treaſure* for the edifying and enriching of the Church. This *Treaſure Chriſt* keeps under *Lock* and *Key*, only intruſting thoſe with it whom he cals to, and furniſheth for it. As it was the priviledge of the *Jews* above other Nations, that to them were *the Oracles of God committed*, ſo it is the Prerogative of the *Miniſters* above all other perſons, that to them is committed *the Diſpenſation of theſe Oracles*. By which it appears, that they are no better then *thieves*, nay *ſacrilegious robbers* who without immediate or mediate warrant from Chriſt aſſume this truſt and *break open* this treaſure.

Rom. 3. 2.

Thirdly, I conceive we ſhall beſt underſtand the prime *intent* and full *extent* of this *Metaphor*, by referring it not ſo neer as the ſixth, nor ſo farre as the firſt, but to εὐαγγέλιον

ver. 3.

the

the Gospel, mentioned in the third verse.

Indeed *both* the other *Interpretations* are fully included, and may be fitly reduced to *this*, since on the one hand that *Ministery* is principally in respect of the Gospel: Hence it is that we are called the *Ministers of the New Testament*, and our Commission is to *preach the Gospel*, and the English Translators have not unfitly at once rendered and unfolded that οἰκονομία St *Paul* speaketh of to be *the dispensation of the Gospel*, for though since *Christ came not to destroy but to fulfill*, we must not *suppresse* but *publish the Law*, yet our chief errand is to *promulge* the glad tidings of Salvation in the *Gospel*. And on the other hand, it is the *Gospel* onely that revealeth the *knowledge of God in Jesus Christ*, Τοῖς ἐρευνῶσι τὰ θεῖα λογία ἀνεῳγλύφεται ὁ θησαυρὸς τῆς τοῦ Θεοῦ γνώσεως, *To them that search into the Mine of holy Writ is opened the treasure of the knowledge of God*: And whereas the *Creatures* leade us to the knowledge of God the *Creator*, and the Law declares him as a *Judge*, onely the Gospel manifesteth him as a *Redeemer*, to wit, *God in Christ*.

2 Cor. 3. 6. Mark 16. 15. 1 Cor. 9. 17. Mat. 5. 17.

Gr. Thaumat. *Serm. 2. in Annunt. B. M. V.*

The *Gospel* then is that which St *Paul* here primarily cals a *Treasure*. It is that Metaphor by which Christ himself represents it when he compareth *the Kingdom of Heaven to a Treasure hid in a field*, as it is said to be *hid* for its *mysteriousnesse*, so a *Treasure* for its *preciousnesse*. That we may see the *fitnesse* of the *Metaphor*, be pleased to take a *view* of the *Analogie*, and that in two particulars, to wit, the *Nature* and the *Efficacy* of a *Treasure*, what it is, and what it doth.

Mat. 13. 44.

First, If you enquire into the *Nature* of a *Treasure*, that definition may be a full answer, *Thesaurus dicitur multarum rerum pretiosarum cumulatio, A Treasure is an accumulation of many precious things*, so that there are two things concur to a *Treasure*, to wit, *pretium* and *copia*, *value* and *plenty*, worth in the *quality*, abundance in the *quantity*. It is not an heap of straw or rubbish that maketh a *Treasure*, since though there is *plenty*, there is no *value*; nor is it a single piece of silver or gold that maketh a *Treasure*; since though there is *value* there is not *plenty*, but many bags of gold and silver, or things of like worth fill up a *Treasure*. Both of these

Avend. *in* Mat.

we finde and meet with in the *Gospel*, no wonder it is set forth by this appellation.

Eph.1.7. 1 Pet.1.19. 1. The Truths and Doctrines contained in it are *choice* and *excellent*, as much worth as our *Souls*, as *Heaven*, as *Salvation* is, nay shall I go higher? look what worth there is in the *riches of Gods grace*, the *precious blond of Christ*, that may secondarily be ascribed to the Gospel, which discovereth and offereth *both* to us: no wonder that the *Greek* Fathers compare the verities of the Gospel to *precious stones*, and our *Saviour* to a *Pearl of great price*, and the *Minister* in this respect is called a *Merchant of invaluable Jewels*. If you please to take a view of those several things to which *Gods word in general* is compared, and which may much more be applied to the *Gospel in particular*, you shall finde its worth set forth by a very observable gradation. The basest metal to which it is compared is *silver*, and yet that is precious in comparison of *lead* or *brasse* or *iron*; *silver* refined from its *drosse* is of farre more worth then as it is taken out of the *Mine*; and it is resembled not onely to *silver*, but *silver purified in the fire seven times*; *Gold* is yet of more value by farre then the most *purified silver*; many pieces of *silver* are not æquivalent to one of *gold*, and yet all *gold* is not of a like *worth*, but this is *more desirable then gold*, *yea then fine gold*; *Rubies* are of more account then *gold*, and yet the wisdome of this word is *more precious then rubies*, nay that whatsoever else is accounted *precious*, as *Pearls*, *Diamonds* and the like may not be left out, there is annexed a comprehensive expression, *All the things thou canst desire are not to be compared to her.*

μαργαρίται τιμιοτέροι οἱ τοῦ θεοῦ λόγοι. Athan. *de virg.* τῶν τιμίων τούτων λίθων ἐπιλλεσθαι Chrysost. *hom.* in Gen.15. τιμίων ἔμπορον μαργαρίτων. Isid. *Pel.l.1.ep.* 146.

Psal.12.6. 19.10.

Prov. 3.14,15.

2. There is no lesse *variety* then *excellency* in the Gospel, οὐ μονοειδῆ τὰ δόγματα ἀλλὰ ποικίλα καὶ πολύτροπα; the doctrines of it are manifold, and of divers kindes, yet all profitable: whatsoever is to be known by us concerning *God*, *Christ*, *our selves*, *sin*, *Righteousnesse*, *Happinesse*, is here delivered, here are wholsome *Counsels* of *vertue*, righteous *precepts* of *duty*, the precious *promises* of *mercy*, and the sweet *comforts* of the *Holy Ghost* presented to us. In respect of its *Counsels* and *Precepts*, I may well call it (to use Saint *Basils* phrase)

Basil. *in* Ps.44.

phrase) κοινὸν ταμεῖον ἀγαθῶν διδαγμάτων, *a plentifull promptuary of good documents. What is it* (oh Christian, to follow his expressions) *thou mayest not learn hence? the measure of patience, the manner of penitence, perfection of prudence, sweetnesse of temperance, exactnesse of Justice, and magnanimity of fortitude?* All *moral* vertues, and all *theological* graces are both described and prescribed in the Gospel. In respect of its *comforts* and *promises*, I may well (to use *Isidor's* comparison) resemble it to a large and pleasant *Garden*, replenished with variety of fragrant *flowers*, yielding as it were an heavenly *Nectar*, which will revive the soul in the saddest distresse. Whatsoever *Relations* of life thou art placed in, here are fit *directions* to *guide* thee. Whatsoever *condition* of misery thou maist be cast into, here are full *consolations* to *support* thee. Well might St *Chrysostome* say, πολλὴ ἐστὶ τῶν θησαυρῶν ἡ περιουσία καὶ τῶν ναμάτων τῆς πηγῆς ταύτης πνευματικῆς ἡ δαψιλεία, the holy Scripture is an ever over-flowing *fountain* that cannot be drawn dry, and an inexhausted *Treasure* that cannot be emptied. To this purpose tend those resemblances of the *Law*, made use of by *David*, and no lesse justly applicable to the *Gospel*, it is not only *better then gold and silver*, which are things of value, but *thousands*, which implieth abundance, and again comparing it to *all riches* and *great spoil*, both which contain in them *Multiplex genus*, all sorts of valuable Commodities, Sheep, Oxen, Lands, Houses, Garments, Goods, Moneys, and the like; thus are all sorts of spiritual Riches, yea abundance of each sort to be had, as in the *Law*, so in the *Gospel*.

Basil. in Psal. 1. τί οὐκ ἂν μάθοις ἐντεῦθεν; οὐ τῆς ἀνδρείας τὸ μεγαλόπρεπες οὐ τῆς δικαιοσύνης τὸ ἄκριβες, οὐ σωφροσύνης, τὸ σεμνὸν οὐδὲ τῆς φρονήσεως τέλειον οὐ μετανόιας πρέπον οὐκ ὑπομονῆς μέτρον,

Bas. ibid. λειμῶνες εἰσὶν εὐανθεῖς ἐξ οὐ ῥανίου νέκταρος βρύοντες ἀκηράτοις ἄνθεσιν.

Isid. Pol. l. 3. Epist. 338.

Chrysost. hom. 3. in Gen.

Psal. 119. 72. 14 162.

Avend. ibid.

Secondly, As to the *Efficacy* of a Treasure, what will it not do? The Latine and our English Proverb both assert this, *Pecuniæ omnia obediunt, Money answers all things*, especially where there is plenty of it, *Food, Raiment, Lights, Physick, Armour*, are all to be purchased by a *Treasure*. All this is most true of the *Gospel*. The Spouse speaking of Christs lips, saith, *They drop as the honey-comb, In favo mel & cera latent, quorum altero pascimur altera lumen accendimus, sic in sacris literis suavissimus cibus animi & lumen mentis insunt, As in the honey-comb there is honey to yeeld nutriment and wax to give light:*

Cant. 4. 11. Ph. Carpath.

light: So in the Scriptures (chiefly the Evangelical) *the ſoul hath food and the minde light.* What an *Ægyptian King* cauſed to be writ on the door of a well-furniſhed *Library*, τῶν ψυχῶν ἰατρεῖον is fully verified of the *Goſpel*, whence may be ſelected the beſt, nay the onely *Receipts* to cure a ſin-ſick perſon. Finally, no ſuch *Wardrobe* as this wherein are to be had the *Robes* of *Chriſts Righteouſneſſe*, and the *Ornaments* of the *Spirits Graces:* no *Armoury* like to this, where all both *offenſive* and *defenſive weapons* againſt our ſpiritual enemies are to be found. In a word, what ever the wants of a Chriſtian are he may by the *Goſpel* finde a ſutable ſupply, very juſtly then doth this *Metaphor* of a *Treaſure* belong to it. But yet this is not all that concerneth the *Goſpels* excellency: as there is an *Analogie*, ſo there is a *Diſerepancy*, as in theſe the *Goſpel* and a *Treaſure* do agree, ſo there want not other things wherein the *Goſpel* doth far exceed all *Treaſures*; to which end caſt your eyes on the

Muſc. *in loc.* 2. Term *diſcriminating*, *Non ſimpliciter theſaurum, ſed hunc inquit theſaurum habemus*, he doth not barely ſay, we have [*A*] but emphatically [*This*] Treaſure, to intimate that the *Treaſure* of the *Goſpel* is farre *different* from and *tranſcendent* above all other *Treaſures*, which that it may the better appear, take notice of the *Antitheſis* in theſe ſeveral particulars.

1. Other *Treaſures* are from *below*, this is from *above*, thoſe are dig'd out of the Bowels of the *Earth*, this is ſent from *Heaven*; what are gold and ſilver but white and yellow earth? the ſands and the rocks are the habitation of pearls and jewels, but the things of the Goſpel are, and therefore ſo fitly called by our Saviour *heavenly things*.

Joh. 3. 12.

2. Other *Treaſures* are *tranſient* and periſhing; St *Peters* epithete is, *corruptible gold and ſilver*; *Solomons* obſervation is, that *riches take them wings and flee away*; and therefore as they are got with *care* and kept with *fear*, ſo many times loſt with *grief*; but *this Treaſure* is laſting and *permanent*, the truth of it inalterable, the goodneſſe of it unchangeable, hence it is called *the good part which cannot be taken away, the meat which periſheth not*, and *the word of the Lord that endureth for ever*.

1 Pet. 1. 18. Prov. 23. 5. Luk. 10. 42. John 6. 27. 1 Pet. 1. 25.

3. Other

3. Other *Treasures* are only of *corporal use* for the profit, comfort and support of the *Body*, and therefore it is they cannot make the *possessour* either *wise* or *holy* or *happy*. But *this Treasure* enricheth the soul with *wisdom* and *knowledge*, *grace* and *holinesse*, whereby it becometh a means of *happinesse* to him that enjoyeth it, by this it is the *minde* is enlightened, the *will* inclined, the *affections* composed, the *conscience* quieted, and the *inward man* renewed.

4. Other *Treasures* though *virtually* they procure severall comforts, yet *formally* and in their own nature they are but a *remedy* against *poverty*. Gold and silver in themselves have no feeding or cloathing or defending vertue, nor do they certainly and constantly procure those necessaries: Sometimes *food* is not to be had for *money*, nor is *silver* alwaies a *defence*. And yet further though it may get the *things*, yet it cannot give an *efficacy* to them, it may buy *food* but not a *stomack*, *Physick* but not *health*, *Clothes* but not *warmth*, *Armour* but not *safety*, *Lights* but not *eyes*: Whereas *this Treasure* is in its own nature all these, and assuredly bringeth *strength*, *wealth*, *ease*, *safety*, and all spiritual blessings to them that enjoy it, it is such a *Treasure* as is withall an *oracle* in *doubts*, a *shield* against *assaults*, a *Counsellor* in *prosperity*, a *Comforter* in *adversity*, a *light* in *darknesse*, and a *refuge* in *danger*.

5. Other *Treasures* oft times become *destructive* to the possessors, it was *a sore evil Solomon saw under the Sun, namely riches kept for the owners thereof to their hurt*, indeed both *temporall* and *spirituall* hurt accrueth frequently to men by their *treasure*; the *golden Ring* hath sometimes lost the *finger*, and the *bag* of *money* exposed the traveller to *danger*; yet more often do *treasures* become *nurses* of *vice*, *panders* to *lust*, *incentives* of *wickednesse*, and the *mammon of unrighteousnesse*, whereby they ruin the soul, *and take away the life of the owners*; in this respect it is that *Salvian* saith excellently of covetous men, *perituris simul atque perdentibus student nundinis*, they eagerly busie themselves in those merchandizes which are not only perishing in their own nature, but destroy the possessors, whereas *this Treasure* is altogether *beneficiall* to them

Eccles. 5. 13.

Prov. 1. 19.

Salv. cont. Avarit. l. 1.

them that enjoy it; indeed *accidentally* it proveth *pernicious*, becoming to ſome *a ſavour of death*, but this is only to the rejecters and contemners, not to the receivers and poſſeſſors of it; *If our Goſpel be hid*, ſaith the Apoſtle in this Chapter, *it is hid to them that are loſt*, and if any be loſt to whom the Goſpel cometh, its they from whom its hid by the devil and their own corruption blinding their eyes that they ſee not its worth, and thereby perverting their wils that they refuſe its embraces; but to them that beleeve and do it, it is *a ſavour of life*, a wellſpring of comfort, a means of their eternall welfare.

2 Cor. 2. 16.

verſ. 3.

Finally, Other Treaſures may have the image of a *King* ſtamped upon them, ſuch that coyn which had *Cæſars* ſuperſcription, but *this* hath the image of *God* and *Chriſt* imprinted on it, being therefore called the *Goſpel of God*, and the *Word of Chriſt*, other Treaſures are the bleſſings of Gods *left hand*; ſo it is ſaid of riches and honours, but this is a bleſſiug of Gods *right hand*; ſo it is ſaid of the fiery Law, and much more is it true of the Goſpel: How much the right hand excelleth the left, ſo much this ſurpaſſeth all riches. In a word, other Treaſures make the poor rich, but *this* ποιεῖ τοὺς θνητοὺς ἀθανάτους, τοὺς βροτοὺς θεούς, *maketh of mortall immortall, of men in ſome ſenſe Gods.* And now upon all theſe conſiderations the ſurpaſſing worth of *this Treaſure* cannot but appear: So as we may truly ſay, Not all the Silks of *Perſia*, Linnen of *Egypt*, Spices of *Arabia*, Silver of the *Weſt*, Gold of the *Eaſt*, Pretious ſtones of *both* the *Indies*, are ſeverally, nay joyntly able to equalize it. Well may this note of difference be annexed *This treaſure.*

Rom. 1. 1.
Col. 3. 16.
Prov. 3. 16.
Deut. 33.
Juſt. Mart. ad Gr. adhort. 2².

What therefore remaineth but that every one of us labour to have the ſame eſteem of the *Goſpel*, which St *Paul* had, and which indeed it deſerveth?

1. Let us *account* it our *Treaſure*, and let that appear by doing in reference to the *Goſpel*, as men do by *Treaſure.*

How *vehement and active* are covetous mens *deſires* after *Treaſure!* they ſpare no pains to get, nor have they ever enough of it, in their longings they are unſatiable, in their labours indefatigable. Such let our deſires be after the know-

ledge

ledge of, and acquaintance with Evangelicall truths: Let us not be satisfied without, no nor yet with the Gospel, but as we have it let us strive to have it more abundantly, according to that Apostolicall precept, *Let the Word of Christ dwel in you richly in all knowledge and Wisdom.* Col. 3.16.

Besides, what *care* have men to *lay up* their *Treasure*, when they have got it? The Greek word in its Etimology signifieth as much, θησάυρος *quasi* τίθεσθαι εἰς ἄυριον, and in the Hebrew צָפַן *à* צָפַן *abscondit*, the *nown* for *Treasure* cometh from a *verb* that signifieth to *hide*, there being nothing men more secretly and carefully lay up then their *Treasures*, yea what content do they take in viewing and recounting their bags, *Populus me sibilat at mihi plaudo ipse domi*, said he in the *Poet*, The covetous wretch whilest scorned abroad pleaseth himself at home in his heaps of wealth. So let us lay up the Gospel in the Cabinet of our souls, and take delight in meditating upon the divine Truths contained in it, yea whilest we meet with reproach and persecution from the world, let us solace our selves in the fruition of *this Treasure*. Herein let *Davids* practice towards the *Law of the Lord* be our pattern in that excellent *Psalm*, wherein he expresseth a singular regard to Gods testimonies, *The Words of thy mouth are better to me then thousands of gold and silver*: and again, *My hands will I lift up to thy Commandments which I have loved, and I will meditate on thy Statutes*: and again, *I have hid thy Word in my heart, that I might not sin against thee*: and once more, *I have rejoyced in the Way of thy testimonies, as much as in all riches.* Psal. 119. vers. 72. 48. 11. 14.

2. Since the *Gospel* is not only comparatively a *Treasure*, but superlatively *this Treasure*, let our estimation and affection towards it have a *This* upon it, beyond that we have or any can have to other Treasures. Indeed beloved, though *this Treasure* so far exceed all others, yet well were it if our love to it did equalize that to others; the truth is, though it is far beyond, yet the most mens valuation of it is far short. What a shame is it that by us who call our selves Christians, earth should be preferred before Heaven, the world before Christ, gold before the Gospel? Oh let us blow up the fire, whet the edge, quicken the dulness of our

ſpirituall affection, that if poſſible, it may not only parallel, but outvie our earthly deſires, and with that wiſe *Merchant* in the *Goſpel*, we may *ſell all we have to buy this Pearl.*

And ſo much be ſpoken of the firſt part, the Character here given to the *Goſpel*: I now paſs on to thoſe by which

Gener. 2. *Partic.* 1. כְּלִי σκεῦος. *Vox apud Hebræos & Græcos ponitur pro quovis inſtrumento.* Loc. *in* Act. 9. 15. Gen. 45. 5. Pſal. 7. 13.

The *Preachers of the Goſpel* are repreſented, and therein the Word of *deſcription, Veſſels.*

The word both in *Hebrew* and *Greek* is many times taken in a large acception for *Inſtrumentum* an utenſill in an houſe, or any thing that is uſed as the inſtrument of accompliſhing any work, and ſo the *Hebrew* word is rendred, where we reade of the *inſtruments of cruelty*, and the *inſtruments of death*, and in this ſenſe it is true of the *Miniſters*, they are *inſtruments* in the hand of *Chriſt* for the great work of gathering his *Church*; but moſt properly it ſignifieth *receptaculum*, an inſtrument of containing any thing, and in this ſenſe it may be here fitly conſtrued, nor do there want fit *reſemblances* in which the meſſengers of *Chriſt* are like to *Veſſels*: More particularly in theſe four reſpects.

1. *Veſſels* are not *naturall* but *artificial inſtruments*: *Nature* affords the *materials*, but *Art* and *Induſtry* produce the *Form* by which it hath the *Capacity* of a *Veſſel*. It is no leſs true of *Miniſters*, *Nemo naſcitur Chriſtianus*, no man is born a Chriſtian, much leſs a Miniſter: Indeed *ex quovis ligno non fit Mercurius*, there muſt be natural parts in them that undertake this Function, but thoſe are not ſufficient: And therefore in the firſt *Plantation* of the *Church*, God did by *immediate Inſpiration*, and the Collation of *extraordinary gifts*, enable men for the diſcharge of this Office, and afterwards in the *growth* and *progreſſe* of the *Church*; That Inſpiration ceaſing, ſo as no more to be expected, there was and ſtill ought to be a *training* up of youth in the *Tongues, Arts and Sciences*, and after that a great deal of *Induſtry* (joyned with ardent *Prayer*) in the ſtudy of the *Scriptures* and *Theologicall verities* by them that take upon them this ſacred Calling. The truth is, whatever account the men of this age make of a Miniſters work, yet it is ſo weighty and divine an imployment, that no ſmall time and pains muſt be ſpent in preparation for it. And

if

if St *Paul*, whom *Christ* cals a *chosen vessel*, and accordingly in a singular measure, not only above other Ministers, but Apostles, fitted for this service, cried out, πρὸς ταῦτα τὶς ἱκανὸς ἐστι; *Who is sufficient for these things?* How justly reprovable is their *rashnesse*, who whilst they can lay no just claim to an immediate inspiration, *suddenly* and *unpreparedly* enter upon this high imployment? Indeed such as these there have been in former times, who are called by *Leo*, *Momentanei Sacerdotes*, and *Gregory Nazianzen* stileth ἀυθημερινοὺς σόφους, such as in a day, a moment turned Priests. *Modò idiota mox Clericus*, now Laicks and anon Clerks. But what swarms of such extemporary and illiterate Preachers abound in this age, who to use that elegant *Fathers* expression, *Owe more sacrifices for their own, then the peoples ignorances*; and as those *Romans* of old called *Cincinnati* were advanced *A stivâ & aratro ad dictatores*, from the plough to be Dictators, so these *skip* from the *shopboard* to the *Pulpit*.

Act. 9. 15.

2 Cor. 2. 16.

Leo *apud Grat. dist.* 48.

Gr. Naz. *or.* 29 *Justinian.*

ὅι πλείους ὑπὲρ ἑαυτῶν ἢ τῶν τοῦ λαοῦ ἀγνοημάτων τὰς οὐσίας ὀφείλουσι.

Gr. Naz. *Orat.* 21.

It was a sad but just *complaint*, and too sutable to our times that *Gregory Nazianzen* took up in his daies, *No man is accounted a Physitian that hath not first studied the natures of diseases, nor a Painter that hath not been exercised in drawing of lineaments, and laying on of colours, but Preachers are found easily such as have never bestowed time or taken pains in preparing themselves for that service.* Oh how shall the very Heathen rise up at the last day and *condemn the men of this generation!* *Plutarch* tels us that the *Virgins* which were to attend *Diana*'s Temple, were for many years brought up as it were in a *School*, and called μελλιερεῖς, such as should administer sacred Rites, and then being sufficiently instructed they were called ἱερεῖς, admitted to their divine mysteries, and afterwards they became παριερεῖς Instructers of others. Surely if the *light* of *nature* taught them to use so much care in educating those who were to perform the worship of a *false Goddess*, how shamefull is the *blindness* of those Christians who think some naturall abilities of *memory* and *elocution* sufficient to qualifie a *Priest* of the *true* and *most high God*.

ἰατρὸς μὲν οὐδεὶς οὐδὲ ζωγράφος ὃς τὶς οὐ φύσεις ἀῤῥωστημάτων ἐσκέψατο πρότερον ἢ πολλὰ γεώματα συνεκέραστεν καὶ ἐμόρφωσεν, οὐδὲ προεδρὸς εὑρίσκεται ῥαδέως μὴ πονηθείς.

Gr. Naz. *Orat.* 20.

2. *Vessels* are not all of *equal capacity*, some are *lesse*, others *greater*; severall *trades* have *vessels* of divers *sizes*: So is it

among *Miniſters*, both in reſpect of *Offices* and *Gifts*. In the beginning of *Chriſtianity* there were *ſome Apoſtles*, *ſome Prophets*, *ſome Evangeliſts*, and ſoon after there were ſome *Biſhops*, ſome *Prieſts*, ſome *Deacons*, and this variety of *Orders* hath ever conduced much to the *unity*, *harmony* and *beauty* of the *Church*. This *diverſity* is no leſſe apparent in regard of *gifts*, all have not alike abilities, nor are equally fitted for this ſacred Employment; there is indeed a μετρὸν *competency* of gifts which every one attaineth to whom God calleth to this Work: but though all have ſome yet not the ſame *gifts*, as St *Paul* puts the *queſtion*, intending thereby a *negation*, *Are all Apoſtles, are all Prophets?* So may I ſay in this, All are not *Chryſoſtome*'s and *Chryſologuſe*'s for golden mouthed Oratory, all are not *Epiphaniuſe*'s and *Auguſtine*'s for Confutation of Hereſies; all are not like *Hierome* for skill in languages, and *Athanaſius* for profound knowledge: God who is a moſt *free Agent* diſpenſeth endowments variouſly according to the *pleaſure* of his own *Will*: Some with *Eliſha* have a *double portion of Eliah*'s *ſpirit*, yea with *Benjamin*, their *meſſe is five times bigger then their brethren*, whileſt he giveth to others with a more ſparing and narrow hand. The Miniſters of the Goſpel are elſewhere reſembled to *Stars*, and among others for this reaſon, as all *Stars* are not of the ſame *magnitude* nor of the ſame *luſtre*, ſo is it in the *Firmament* of the *Church*, *One Star differeth from another in glory*, and one *Miniſter* from another in *Gifts*. I ſhut up this with *Gregory Niſſen* his obſervation concerning *Solomons Chariot*, *the pillars wherof were ſilver*, *the botome gold*, *and the covering purple*; which that *Father* applieth to the *Church*, and by the ſeverall parts thereof underſtandeth ἱερέας καὶ διδασκάλους the *Preachers* of the Word, ſome whereof have *golden*, others *ſilver*, others *purple* Gifts, of different degrees and excellencies.

1 Cor. 12. 29.

Rev. 1. 20.

1 Cor. 15. 41. Cant. 3. 7. 10.

Gr. Niſſ. *hom.* 7 *in Cant.*

3. *Veſſels* are not the originals of what they have, but it is poured into and received by them. The *Well* hath a *Spring* in it that yieldeth the water, but the *Ciſtern* muſt have it *conveyed* into it. The *Mines* have the *Treaſure* in their own *bowels*, but it is *put* into the *Cheſt*. The *parallel* holds in the *Preachers*

Preachers of the *Gospel*, who are not the *Authors* but only the *Receivers* of those *Truths* they publish. What St *Paul* saith of himself, is true of every faithfull Minister, *I have received of the Lord that which also I delivered unto you.* To this purpose it is observable that the *Hebrew* word which we render *report* properly signifieth *hearing*, intimating that we must first hear from God before we speak to men, and speak nothing but what we hear. In reference to this it is that the Bishops in *Clements* Constitutions are called δοκεῖς τοῦ λόγου καὶ αἰγελτῆρες the Receivers and Proclaimers of Gods Word. Among other resemblances *Preachers* are compared to *Ambassadours*; and as the *Ambassadour* speaketh not from *himself*, but that *message* his *Prince* puts into his *mouth*, so must every *Messenger* of God. Excellently to this effect *Vincentius Lirenensis* occasionally treating of that of St *Paul* to *Timothy*, *Keep the good thing committed to thee.* It is *committed to thee, not to be invented by thee, What thou hast received, not what thou hast fancied. Not framed by thy own wit, but taught by another; of which thou art not an author but a keeper, in which not a leader but a follower*; so was *Timothy*, so is every *Minister* in respect of divine truths. I close up this with that expression of the *Apostle* to the *Corinthians*, *God maketh manifest the savour of his knowledge by us in every place:* We manifest the *savour*, but it is of *his knowledge*, to wit that knowledge we receive from him, θυμιατήριον φήσιν ἔσμεν τοῦ μύρου τούτου καὶ οὐρανίου θυμιάματος τὴν ὀσμὴν αὐτοῦ περιφέροντες πανταχοῦ, saith *Oecumenius* aptly upon the place. The *incense* is *heavenly*, we are only as the *Censors* that contain it, and carry about the *savour* of it.

4. *Vessels* are not only for *reception*, but *effusion*, as they receive and retain, so they let out what is put into them; yea the vessel receiveth for this *end*, not only that it may *keep*, but that it may *part* with its liquor; such ought the *Ministers* of the *Gospel* to be, not only *conchæ*, but *canales*, *Condi*, but *Promishels* to *retain*, but *Pipes* to *convey* the divine *Nectar*, *Layers up* but *layers out* of this *heavenly treasure*. The *Apostle* speaking of the ordinary Ministers, describeth them by two Titles, the one metaphoricall, the other proper, to wit *Pastors* and *Teachers*, the latter of which, saith St *Augustine*, is annexed,

1 Cor. 11. 23.

שׁסע

Isa. 53. 1.

Non a seipso sed ab eo qui eum mittit legatus loquitur.

Velacq. *in Phil.*

2 Cor. 5. 20.

2 Tim. 1. 14.

Quid est depositum, id est, quod tibi creditum est non quod a te inventum, quod accepisti non quod excogitasti, rem non ingenii sed doctrinæ, non usurpationis privatæ sed publicæ traditionis, rem, ad te profectam non a te prolatã, in quâ non autor debes esse sed custos, non institutor sed sectator non ducens sed sequens.

Vinc. *Lyr. adv. hær.* cap. 27.

2 Cor. 2. 14.

Oecumen. in loc.

Ut

Aug. Ep. 59. *Ut intelligerent Paſtores ad Officium ſuum pertinere doctrinam,* that *Paſtors* may know it is a chief part of their *Office* to *teach* and *inſtruct* the people. The *ſtomack* receiveth not *food* for it ſelf, but to *nouriſh* the *body*, The *Steward* money to imploy for his *own* uſe only, but to provide for the *family*; and *the*

1 Cor. 12.7. *manifeſtation of the Spirit is given to every man*, eſpecially Miniſters, *to profit withall*. This Treaſure is a *depoſitum*, a truſt committed, and that for *uſes*, and thoſe not *private* but *publike*; this *light* is *communicated* not to be *hid* under a *buſhell*, but for the *illumination* and *conſolation* of them that are in the *houſe*. It was *Chriſts* promiſe to his *Apoſtles* to give them *os*

Luc. 21. 15. *& ſapientiam, a mouth and wiſdom*: What a *veſſell* is without

Wiſd. 20.30. a *vent*, that is *wiſdom* without a *mouth*. *Wiſdom that is hid and a treaſure not ſeen, what profit is in them both?* Indeed a *mouth* without *wiſdom* may prove *pernicious*, and *wiſdom* without a *mouth* cannot be *profitable*, *Chriſts* Miniſters have *both*, *Wiſdom* in *themſelves*, and a *mouth* to inſtruct *others*.

And ſo much the more reaſon have thoſe *veſſels* to communicate *this treaſure*, becauſe it is not impaired by imparting. Indeed this is another *excellency* wherein *this treaſure* tranſcends all *earthly* treaſures; theſe *waſte* by *ſpending*, this is not at all *diminiſhed* by *diſtributing*. As the *ſeal* maketh an *impreſſion* on the *wax*. The *fire* conveyeth the *heat* into *iron*. One *candle* lighteth *many* without any loſſe of *figure*, *heat* or *light*; ſo the *communicating* of this *treaſure* will *inrich* others without *impoveriſhing* our ſelves: Here is no place for that

Matth. 25.9. allegation of the Virgins, *Not ſo, leaſt there be not enough for you and us*: Never any had the leſſe knowledge himſelf, by teaching others: Nay the truth is this Treaſure *abſconſione*

Caſſiod. *in Ep.* *minuitur, communicatione multiplicatur*, is *leſſened* by *hiding*, *multiplied* by *imparting*; like the *widows oyl* in the *veſſel*, that

Matth. 25.29. increaſed by pouring out, that being ever verified, *To him that hath ſhall be given*. And thus in all theſe *reſpects* are *Preachers* fitly compared unto *veſſels*.

Quò in plures diffunditur eò redundantior manat.

Ambr. 2. *Offic. cap.* 15. The *Uſe* of this *particular* is that which concerneth my *Reverend Brethren* of the *Clergy*, that they *ſeek* by *prayer*, and *labour* to be more and more *fitted* for their *Function*, that thoſe of *meaner* gifts do not *envy* them that have *greater*, nor they that

that have *greater*, *deſpiſe* thoſe that have *meaner*; that they *deliver* nothing but what they have *received* from *above*. Finally, that they *hide* not their *talents* in a *napkin*, but lay *out* their *parts* and *ſtrength* for the *peoples* good. Ambr. 2. off. cap. 15.

But it is not fit for *me*, who am *minimus Apoſtolorum*, to be your *inſtructer*, beſides I doubt not your *piety* and *wiſdom* hath already *prevented* my *diſcourſe* in your *meditations*, and therefore I paſſe on to the

Word of *diminution*, *Earthly*, One hath well obſerved the *elegancy* of the *Antitheſis*, *Theſauri pretium opponit vilitati involucri*, What more *pretious* then *this treaſure?* What more *vile* then *earthen veſſels?* Indeed the *Candleſticks* by which as *generally* the *Churches*, ſo *eminently* the *Biſhops* of thoſe *Churches* are to be underſtood, are ſaid to be *golden*, and yet here theſe *veſſels* are called *earthen*; both may well ſtand together, *Golden* in reſpect of the *ſolidity* of their *doctrine*, *purity* of their *converſation*, and yet *earthen* in regard of the *frailty* of their *condition*. Partic. 2.

The chief *Queſtion* to be diſcuſſed is, Upon what grounds the *Apoſtle* thus denominateth to himſelf and his fellow labourers. To which a threefold *Anſwer* may well be and is returned by *Interpreters*.

The term of *earthen* is faſtened by St *Paul* upon the *Miniſters*, *Reſpectu ſtatus*, *perſonæ*, *corporis*, in reſpect of their *ſtate*, *perſons* and *bodies*, the two former more *ſpeciall* relating to the *Apoſtles*, though too often *verified* in ſeverall ages of their *Succeſſours*; the laſt more *generall*, as being *common* to all the *Meſſengers* of *God*, that have been are or ſhall be.

In regard of their *ſtate*, which is for the moſt part *mean* and low in the world, *Golden* and *Silver veſſels* are of worth and price, but *earthen* are of little or no value, ſuch is the uſuall condition of Gods Meſſengers who are frequently expoſed to want and penury. Inſtances in this kinde are numerous, and that in moſt eminent Worthies, *Gregory Nazianzen* ſaith of S^t *Baſill*, that he had only what was *neceſſary for his ſuſtentation*, and πάντων ἦν τὸ μηδὲν ἔχειν, *his riches was to have nothing*. St *Auguſtine* who was rich to Religion, to the Church, yet was poor to himſelf, and therefore when he died, he made *Non illuſtres ſed humiles, & nullis humanæ potentiæ, fortunæ, prærogativis ſpectabiles.* Muſc. *in loc.*

ἀκτησίαν τὴς ἐ-
ντυχεῖ χ) βίον
ἀσκυον καὶ ἀ-
πειρηον ἐκείνω
δὲ πάσε πλὴν
τῦ σώμα[illegible] χ)
τῶν ἀναγκαίων
τῆς σαρκὸς κα-
λυμμάτων.
Gr. Naz. or. 20

no *Will*, since as *Possidius* saith of him, *Unde conderet pauper Christi non habebat, The poor Saint had nothing whence he should lay up an estate.* St *Cyprian* whose *life* was *golden*, *death purple*, manners *pretious*, yet his *estate* was *low*. *Christs* own *Disciples* were poor *Fisher-men*, *Viles arte, obscuri vitæ labore*. Nay St *Paul* himself was no other then a *Tent-maker*, a *Trade* that could not inrich him, yea beholding to *almes* for his supply. Thus as the *poor receive the Gospel*, so they that *publish* it are many times *poor* and low; not that thus it *ought* to be, as the opinion of too many in our daies is, who would have *Ministers* live like *beggars*, upon *benevolence*, and account it a prudent *policy* to keep them *poor*. St *Paul* (though upon special grounds he was pleased to condescend to that way of livelihood) yet asserts *maintenance* to be the Ministers *due*, and this not narrow, but ample and honourable; what else meaneth that *charatter*, which, among others, he giveth of the *Ministers* in the *Epistles*, both to *Timothy* and *Titus*, that they should be *lovers of*, *yea given to hospitality*, since it is no small competency of estate, which besides both the present and future provision for his family, will inable a man to be hospitable. But yet thus most usually it *falls out*, through the impiety and iniquity of men, that the Preachers of the Gospel are necessitous and indigent, *earthen vessels*. It is that therefore which they should make account of, not to be great or rich in this world, comforting themselves with this meditation, that their *reward is with the Lord*.

2 Tim. 3. 2.
Tit. 1. 8.

2. In regard of their *Persons*: *Earthen vessels* being little worth are light set by, whiles *golden* and *silver vessels* are *looked* up *safely*, and onely used for the *entertainment* of speciall *guests*: *Earthen vessels* stand in *open* places, are *used* by every *servant*, nay many times are *trampled* under foot; so is it with the *Preachers* of the *Gospel*, they are *viles, abjecti hominum æstimatione*, base and despised in the eyes of wicked men. Our blessed *Saviour* speaking to his *Disciples*, calleth them *a little flock*; though they were to be *Shepherds* of the *people*, yet they were a *flock* in respect of *Christ*. But why a *little flock*? Surely not only in respect of *quantity* but *quality*; let *Chrysologus* give the reason, *Grex pusillus mundo, magnus*

Ezek. 34. 2. Luc. 12. 32.

Chrysolog. Serm. 22.

Deo.

Deo. A Flock *great* indeed in *Christs*, but *little* in *mans eyes*. *Chosen vessels* they are by *God*, but *rejected* by the *World*; and to use the Prophet *Jeremies* expression, *Vessels wherein there is no pleasure*. What that Emperour *Fredrick* the 3d said concerning *Kings*, *An nescitis principes quasi signum populo expositos?* do you not know that they are oft times as a gazing stock to the people? may as truly be affirmed of *Ministers*. The Prophet *Isaiah* useth an expression not much unlike, concerning *himself* and the *children God gave him*, that they were *for signes and wonders in Israel*: Nor did *Eliah*, *Elisha*, *Micaiah*, *Jeremy* and the other Prophets fare any better then *he*, in the places where they prophesied, but were mocked, misused and despised by the *sons* of *Belial* among whom they lived. What *entertainment* the *Apostles* found let St *Paul* speak, *We are made as the filth of the world, and are the offscouring of all things to this day*. Both the words there are mentioned by the late learned Expositor, refer'd to the same thing, and were used among the *Grecians*, concerning that *refuse*, *vile person* which was *picked* out to be a *lustration* for a *City* in a publique *calamity*, of whom they said when they had burnt him, and cast the ashes into the sea, Γένου περίψημα καὶ γένου κάθαρμα; thus contemptible and odious was St *Paul* and the other faithfull *messengers* of *Christ* in the *Jews* and *Heathens* esteem. Should I trace the footsteps of *Ecclesiasticall* History, I might tell you how *Cyprian* was nick-named *Coprian*, *Athanasius Sathanasius*, and still they that have been most *Orthodox* and zealous Preachers, have met with the greatest *despite* and *opposition* from *hereticall*, *schismaticall* and *prophane* persons. But I need not seek for instances abroad, when there are so many at home. Indeed we may remember those *Halcion* daies when both *Wealth* and *Honour* attended those who *serve at the Altar*, and the *Clergy* (as they ought to be) were accounted *worthy* of, and accordingly received *double honour*. But at this day how doth sad *experience* verifie, that the *Priests* are *made the lowest of the people!* That complaint of the *Church* may most justly now be taken up, *They regard not the person of the Priests*. Yea, as if some new *Cadmus* had sown the earth with *Sauls* teeth, and *Shimei's* tongue, they belch

Jer.22.18.

Isa.8.18.

περικαθάρματα περίψημα.
1 Cor.4.13.

Dr *Hammond* on the New Testament.

Lam.4.16.

out contumelies against Gods Ministers. Many of these *Vessels*, and those most accomplished for this sacred service, are laied aside as *useless*, rejected as *worthless*, and *tantum non* only not *dashed in pieces*. Nay to that height of impiety are many come, that not only our *persons* are *despicable*, but our very *Function* is *contemptible* in their *eyes*. Oh that such would consider how near they strike at God himself. ἱεροσύνης καταμανεῖς; οὐκ ἄνθρωπον ἀτιμάζει ἀλλὰ θεόν, saith *Ignatius* truly, which we may English by that of our *Saviour*, *He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me.* Nor let my *Brethren* of the *Clergie* be too much *discouraged* because *disregarded*: It was a notable speech of the *Philosopher* to one that reproached him, *Tu proferendis ego perferendis injuriis idoneus*, let us be as ready to bear, as they forward to cast disgrace upon us. Cast your eyes on the two next verses to my text, and observe St *Pauls* heroicall expressions, such indeed as well befit a *Minister* of the *Gospel*, *We are troubled on every side, yet not distressed, perplexed, but not in despair, persecuted, but not forsaken, cast down, but not discouraged*: Though our *persons* be as *earthen vessels* in the *worlds* estimation, and so used or rather abused, yet let not our *spirits* like *earthen vessels* be *broken* by any *affliction*, nay rather remember what *Christ* said to his *Disciples* in the like case, *Rejoyce and be exceeding glad, for great is your reward in heaven, and so persecuted they the Prophets which were before*, you are come in their stead, and therefore must expect their usage, and it is a *comfort* you do but *pledge* them in that *cup* of which they have *drank* to you before, you do but *follow* them in that *way* which they have *tracked* already, *so persecuted they the Prophets*, yea and the *Apostles* too, in which regard they are here called *Earthen vessels*.

Ignat. *Epist. ad Smyrn.*

Luc. 10.16.

Aristippus.

vers. 8, 9.

Matth. 5.12.

3. Lastly, This Epithete *earthen* is annexed to these *vessels*. the *Preachers* of the *Word*, in reference to their *bodies*, as their *mean* condition, *base* estimation; so their *bodily* constitution proclaimeth them *earthen*, this is that which is common to *Ministers* with the people, since though in regard of their *Calling* they are *præ aliis* far before others, yet in *this* respect they are *sicut cæteri*, such as others.

1. Thus

1. Thus their *bodies* are *earthen* because *formed of the dust of the earth, Testacea secundum originem*, so *Tertullian, Earthly* in their *Original*, upon which ground they are called *houses of clay*, the *inhabitant* indeed is *heavenly*, but the *body earthy*: *Vas fictile nil aliud quam lutum igne coctum*, as *earthen vessels*, so are our *bodies* fashioned out of *clay*. Tertull. Job 4.19. Lap. *in loc.*

2. Again, as *earthen vessels* are subject to *flaws* and *cracks*, yea to *breaking* in pieces, so are our *bodies* liable to *sicknesses, diseases*, till at last by *death* they *fall* and are *broken* in pieces. In this respect the *Apostle Paul*, calling the *body* an *earthen house*, addeth presently, *be dissolved*. To this purpose is *Grotius* his *Paraphrase*, *In corpore multis malis obnoxio quod facile frangitur*, we have this *Treasure* in *bodies* subject to many *evils*, and at last to a *dissolution*. This construction is that which both the *Greek* and *Latine* Fathers generally take it in. Among the Greeks, St *Chrysostome* speaketh very fully to this sense, Τὸ ὀστράκινον τὸ ἔυθραυστον τῆς θνητῆς φυσεως αἰνιττόμενος ἔλεγε καὶ τὸ τῆς σαρκὸς ἄσθενες ἐμφαίων ὅτως ὅτιν ἐυεπηρέαστος καὶ θανάτῳ καὶ νόσοις καὶ ἑτέροις μυρίοις διαλυομένη ῥαδίως, he useth this term of *earthen* to denote the *mortality* of our *nature*, *infirmity* of our *flesh*, which by *diseases* and a thousand other *accidents* is *exposed* to *death*, and so *dissolution*. Among the *Latines* St *Ambrose* speaketh to the same effect, *Fictilia vasa* dicens *infirmitatem naturæ significat*, the *weakness* of our *nature* is signified by the *earthen vessell*, and therefore St *Jerome* explaineth it by the term *fragilis*; and *Theophylact* by the word θνητῶ they are frail mortall bodies we carry about with us: and as *earthen vessels* are *easily, suddenly* broken asunder, one *fall* on the ground in a *moment* dasheth them in pieces; so are the *bodies* of Gods *Ministers* subject to a *speedy* and *sudden* dissolution, whereby they become *unserviceable* to the *Church*. Indeed in *one* thing there is a difference, *earthen vessels* when they break, break *irrecoverably*, so as the pieces cannot be reunited; but the *bodies* of the *Saints* and faithfull *Ministers* of *Christ*, though they *moulder* into *dust*, shall at the last day be *repaired, refined* and made gloriously *beautifull*. They *differ* then in the *consequent* of the breaking, but in the *breaking* it self they *agree*, and therefore fitly are our *bodies* called *earthen vessels*.

2 Cor. 5.1. Grot. *in loc.* Chrysost. *in loc.* Hier. & Theoph *in loc.*

Grot. Dr Ham. in loc mond

The *Greek* word here used ὀστράκινον is derived from ὄστρακον, which properly signifieth the *shell* of a fish, and in this sense (as *criticall* Interpreters observe) it agrees with the matter in hand, it being ordinary to *lay up* those things we *value* in *shels* or *boxes* and *cabinets* made of *such*: and withall those *shels* in regard of ther *brittleness* are apt *resemblances* of our *bodies*. The *Platonists* who fancy two bodies, one more spiritual, which they call ὄχημα τῆς ψυχῆς the Chariot that carrieth the soul in it; the other more grosse, that which we see and feel, call this latter ὀστράκινον, because it is in their opinion as a *shell* which hath a *finer* body within it: This being but a *fancy* I leave it, the true reason of this expression, whether you render it *shels* or *earthen vessels*, is, because as *these* so the *body* is of a *frail* nature, easily and quickly destroyed, nor have the bodies of *Ministers* any greater *priviledge* then others: We that preach *eternal life* are *dying* men, yea whilest the *word of life* is in our *mouths*, many times *death* is in our *faces*. This *wolf* will not only *worry* the *sheep* but the *shepherd*: This *enemy* will not only *set* upon the *Souldiers* but the *Captain*: This *Plunderer* will *seize* upon the *Crown* and the *Mitre*, the *Scarlet* and the *Rochet*: and as at *Chess* when the *game* is done not only the *pawns*, but the *Bishops*, yea *King* and *Queen* are *tumbled* down and put into the *bag*: so not only mean and *vulgar* persons, but *Princes* and *Priests* fall down by *death* into the *grave*; and as *Judges*, though they be *shields* of the *earth*, are but *earthen shields*; so *Ministers* though *vessels* that carry *this Treasure*, yet are but *earthen vessels*.

Psal. 47. 9.

1. A necessary *Caution.*

To winde up this in a word of *Caution* and *Exhortation*.

Do not think the *worse* of, or value the *Treasure* the *less* because brought in an *earthen vessell*. It is that *folly*, yea *wickedness* of which too many are guilty, who because they are *men* that *speak* to them, think the *message* is not *Gods*, measureing the worth of the treasure by the meanness of that which conveyeth it; But tell me, *I beseech you*, will any man value *gold* the less, because brought to him in a *leathern* purse; or slight a pretious *pearl*, because found on a *dirty* dunghill? and why then should the *Gospel* be *undervalued* because they are *mortall* men that *Preach* it?

The

The truth is we have cause to admire and bless both the *power* and the *goodness* of God, his *power* which by such weak means accomplisheth so great a work; indeed as the Apostle here tels us for this reason the *treasure* is in such *vessels, that the excellency of the power might be of God*, his *goodness* which is pleased to lay it up in such *vessels* that it may be the *easier* come by, to speak to us by *men* like our selves with whom we *familiarly* converse; he could if he had pleased have put this *treasure* in *heavenly vessels*, used the *Ministry* of *Angels*; but we could not have received it so *comfortably* from them; so that in reference to us God is pleased to make men the instruments of publishing the Gospels mysteries, and as it is his merciful *condescention* that he is pleased to deliver *heavenly truths* in *earthly similitudes*, so is it no less that he maketh them known by *earthly men*.

And to carry it a little further, let us be so far from *despising* this *treasure* because of the *vessell*, as not only to *bless* God who hath *put* it into such *vessels*, but to *honour* the *vessell* because of the *treasure*. *Utrumne quia testacea est secundum originem scilicet ex limo destruetur, an quia divini thesauri conditorium est extolletur?* saith *Tertullian* rationally. Shall the vessell be cast by because it is earthly, or shall it not rather be preferred because it is the repository of a choice treasure? Let me therefore *beseech you* in St *Pauls* words to the *Thessalonians*, to *know them which labour among you and to esteem them very highly in love for their works sake*, measure them not by their *frail natures* but their *honourable imployment*, not by what they *finde* from the *world*, but by what they *deserve*; they are *earthen*, *adore* them not as *Gods*, but the *treasure* they bring is *heavenly*, *honour* them as *men of God*, let not the *treasure* be *contemned* for the *vessels* sake, but the *vessels* be esteemed for the *treasures* sake.

Tertull. *de Resur. car.* c. 44.

1 Thes. 5. 12, 13.

2. The word of *exhortation* concerneth

1. Partly us who are of the *Clergy*, that we follow the pattern which our Lord and Master hath set us where he saith, *I must work the work of him that sent me whilest it is day, the night cometh when no man can work*. Oh let us *break* this *bread of life* before we be *broken* by *death*, *burn* and *shine* in doctrine and conver-

Jo. 9. 4.

converſation before our *Lamp* be *put out*; do all the *good* we can by *imparting* this *treaſure*, before *our earthly houſe of this Tabernacle be diſſolved*, But I hope there is not much need to enlarge in this.

2. Partly you who are of the *Laity*, that you learn

1. To make *much* of your conſcientious painfull *Miniſters*: the more *pretious* the *liquor*, and the more *brittle* the *veſſell*, the more *chary* are men of it. Oh how *tender* ſhould you be of them who, though *weak* creatures, bring the *glad tidings* of ſalvation to you? A *friend* that *cometh* to us but cannot *ſtay* long with us, how much is he *made of*, and how freely *entertained* by us, and will you have no *regard* of thoſe who are both *yours* and the *bridegrooms friends*? and *ere long* muſt be *taken* from you? Nay let me tell you, no readier way to haſten their *removall* then your *diſregard*, nor will God long continue his *Candleſticks* among that people, who do not *prize them* and their *light*.

2. Make *uſe* of them, and get all the good you can from them whileſt they live: If one have *borrowed* a *book* which ere long muſt be returned to the owner, how diligent is he in *picking* and *tranſcribing* what *notes* he can out of it: We are but *lent* you for a *time*, and that during the good *pleaſure* of *God*. As *Chriſt* ſaid to his *Diſciples*, ſo may we to you, *Us you ſhall not have alwaies with you*: Oh *ſuck* all the *knowledge* you can from our *lips* whileſt we are able to ſpeak to you, and *hear* us *every* day as if it were to be the *laſt* day you ſhould *hear* us.

Mar. 4. 17.

And truly never more *need* of practiſing this duty then *now*, not only becauſe *Miniſters* are *earthen veſſels*, that is ſubject to *mortality*, but becauſe they are *earthen*, that is *deſpiſed* in theſe *times*, and who knoweth how far God may permit the *malice* of wicked men to *proceed*, it may be to the *breaking*, or if not, yet to *ſtopping* the *vent* of theſe *veſſels*. The *mouthes* of your *Miniſters* muſt in a few years be *ſtopped* with *duſt* when they are laid in the *grave*, it may be before that they may be *ſilenced* from *publique* Preaching the *Goſpel*: Oh therefore be *wiſe* to *improve* the preſent *opportunities* God puts into your hands! *Suck* the *milk* of *inſtruction* from the

breaſts

whom this *Treasure* of the *Gospel*, and the *dispensation* of it was *committed*, which how *conscionably*, *diligently*, *faithfully*, *frequently* (as farre as the weakness of his body would permit) he discharged, I doubt not but many here can and will attest: He was a *Vessel* not *closed* but *open*, not with a *narrow* but a *large* vent. That *worldly* treasure of estate he had, he was continually *imparting* to his *distressed brethren* in his *life*, and at his *death* bequeathed a full *fifth* of his *estate* to them who can hardly obtain *a fifth of their own*. And this *heavenly* treasure of the *Gospel* he did with no lesse alacrity *distribute* among his people; how many of all *degrees* from all *parts*, *golden*, *silver*, *earthen vessels* were filled at *his*! *Noble*, *rich*, *poor* persons, all *inriched* their *souls* with the *treasure* that was dispensed by his *lips*. Methinks many of you are now calling to minde in what a clear *method*, choice *words* and fit *phrases*, with what pregnant *similitudes*, plentifull *illustrations*, pithy *persuasions*, sweet *insinuations*, powerfull *inducements*, *allegations* of antiquity, and variety of good *literature* (so as both the *Learned* may receive *satisfaction*, and the *meanest* reap *benefit*) he did *Preach* the *Word* amongst you.

Finally, That which compleateth his *Character*, This *Vessell* retained the *scent*, the vertue of that himself which he *poured* out to others: The *course* of his *life* was consonant to the *tenour* of his *Preaching*, ὅτε λόγῳ ἀπρακτῳ, ὅτε πρᾶξις ἀλογῳ, as *Gregory Nazianzen* saith of St *Basill*, He spake what was to be done, and did what he spake, he did not only ὀρθοτομεῖν but ὀρθοποδεῖν, *scienter prædicare*, but *innocentia agere*, *order* his *Preaching*, but *conversation aright*.

That *sickness* which occasioned the *breaking* of this pretious *Vessel* was indeed *sharp* and *short*, but as himself expressed to me at the beginning of it, *he did not fear, because already prepared for death*. And though the *violence* of the disease *oppressing* his spirits, *suppressed* the freedom of his speech, yet (blessed be God) it did not bereave him of his *senses*, nor *wholly* of his *speech*, in so much that not many hours before his death he made to a loving friend of his there present, a *pious Confession* of his *faith* and *hope*, so that what

In vita Ambr. St *Ambroſe* ſaid of himſelf, *Non ſic vixi ut me pudeat vivere, nec mori timeo quia bonum, Dominum habemus*, I may truly affirm of him, He ſo lived that he was neither *aſhamed* nor *afraid* to die.

The *Veſſel* of his *body* is now *broken* by the *hand* that *formed* it (to which I deſire we may all ſubmit) yea that *ſervice* which he was *made* for is now *finiſhed*, elſe he had continued longer. As for the *Pearl* that was in this *caſket*, his *Soul*, I doubt not but it is *ſafe* in *Abrahams boſome*; yea the *Veſſel* of his *body reſts in hope* of reſtoring and reinjoying that Pearl, when it ſhall be *for ever a Veſſel of honour, glory and immortality*.

I have now only a double *word* to preſent,

1. The one to the *Reverend Clergie* of this *City* here preſent, thoſe *particularly* who have yet the *liberty* of their *Function*, that according to our ſeveral abilites we would endeavour as much as may be by our *diligent* Preaching, *exemplary* living, to make up the *loſſe* of this our *Brother*. Methinks *God* ſpeaketh to us this day, as he did to *Joſhuah* in another caſe, *Moſes my ſervant is dead, be ſtrong and of a good courage*, ever remembring that ſuch a *pillar* being *taken away*, the greater *burden* lieth upon our *ſhoulders*. Joſh. 1, 2, 6.

2. The other to his *Religious Auditors*, and eſpecially his *well-affected Pariſhioners*. He that *ſtood* in *this place* like a *Jacob* to *rowl away the ſtone from the well, open* the *difficult* places of *Scripture* to you, is now *removed* from you; he that *ſtood* like a carefull *watchman* to *awake* and *warn* you, is now by *death* put to *ſilence*: Finally, he that like a *ſun* ſhined with the *beams* of inſtruction and conſolation among you in this *horizon*, is now *gone down*, and which is the more ſad, *Your eyes ſhall ſee him no more* till the *laſt day* the *morning* of the *reſurrection*. The *bottle* which *filled* you is now *emptied*, the *veſſell* which *enriched* you is now *broken*, the *gourd* whoſe *ſhadow* refreſhed you is now *withered*; and I am confident, ſo *ardent* was the *love* towards him, ſo *great* the *benefit* you received by him, that I need not bid you be *ſenſible* of the *loſſe*. The more needfull *counſell* is to be *content* with, and *patient* under it; and ſo much the rather, becauſe it is no more then what

what you ought to *expect*, and especially in regard of *him* who was not only an *earthen vessell*, but one that had such a *flaw*, I mean *disease*, which would ere long have *broken* him. And now *Beloved*, though the *vessell* be *broken*, yet let not the *treasure* be *lost*; do you by him as *Ireneus* did by *Polycarpus*, keep fresh in his memory his *Sermons*, his *Discourses*, his *goings out* and *comings in*. This is the best way to remember *him*, by remembring his *counsels*; to mourn for *him*, by mourning for your *unfruitfulness* under his labours, to honour *him* by expressing the efficacy of his *doctrine* in your hearts and lives.

Nor let it be an *unwelcome* admonition to you (with which I will close) be carefull whom you *choose* to *succeed* this our Reverend Brother: not one that shall *pull down* what he hath *built*, but *rear* up what he hath *laied*; *pluck up* what he hath *planted*, but *water* what he hath *sown*; not one that shall succeed him (to use *Gregory Nazianzen*'s expression) as *night* after *day*, a *disease* after *health*, a *frenzy* after *use* of *reason*, and a *storm* after a *calm*; but rather as a sweet *shower* after a warm *sun-shine*, and a ripening *summer* after a budding *spring*. To this end, as when *Joshuah* was *dead* the *children of Israel askt of the Lord*, *Who shall go up for us against the Canaanites*, so do you now the *Captain* is *dead*, consult with *God*, beg of him to direct you in the *election* of one who may *leade* you in the *battell* against your *spiritual* enemies: And withall as you *seek* to *God*, so *look* into his *Word*, and let those *directions* which are there given be the *rule* of your *election*; so may you expect and shall obtain such an one by whom your *faith* shall be *edified*, and thereby (that which was his earnest *desire*) the *salvation* of your *souls* accomplished.

εἰμὴ οὕτω τις λέγει διάδοχον ὡς νόσον ὑγιείας καὶ φωτὸς σκότος καὶ ζάλην γαλήνης καὶ συνέσεως ἔκστασιν. Gr. Naz. or. 21 Judg. 1. 1.

FINIS.

Sermons Preached and Printed by Mr Nathanaell Hardy *M. A. and Preacher to the Parish of* St Dyonis Back-Church.

Justice Triumphing, or *The Spoilers spoiled:* A Sermon preached on the 5th of *November* in the Cathedrall Church of St *Pauls*.

The Arraignment of licentious Liberty and oppressing Tyranny, in a Sermon at a Fast before the Lords in Parliament; In the Abbey-Church at *Westminster*.

Faiths Victory over Nature, A Sermon preached at the Funerals of Mr *John Rushout* Junior.

The safest Convey or *The strongest Helper*, A Valedictory Sermon before the Right Honourable Sr *Thomas Bendish* Barronet, his Majesties Ambassadour to the grand Seigniour at *Constantinople*.

A Divine Prospective representing the Just mans peacefull End, A Sermon at the Funerall of the Right Worshipfull Sr *John Gayr* Knight.

Love and Fear the inseparable Twins of a blest Matrimony, A Sermon occasioned by the Nuptials between Mr *William Christmas* and Mrs *Elizabeth Adams*.

Divinity in Mortality, or *The Gospels excellency and the Preachers frailty*, A Sermon at the Funerals of Mr *Richard Goddard* Minister of the Parish of St *Gregories* by *Pauls*.

Printed, and are to be sold by *Nathanaell Webb* and *William Grantham* at the black Bear in St *Pauls* Church-yard near the little North-door, 1653.

Mercy in her Beauty:

OR,

THE HEIGHT OF A DELIVERANCE FROM THE DEPTH OF DANGER.

Set forth in the first SERMON *Preached upon that Occasion,*

By NATH: HARDY, Master of Arts, and Preacher to the Parish of S. *Dionis Back-Church.*

PSAL. 118. 17, 18, 19.

I shall not die, but live, and declare the Works of the Lord.
The Lord hath chastened me very sore, but he hath not given me over to death.
Open unto me the gates of righteousnesse, I will goe into them, and I will praise the Lord.

Basil. Mag. Hom. 9.

Δεῖ ἡμᾶς μὴ ἐκκακεῖν ἐν τοῖς θλίψεσιν ἀλλ' ἀναμένειν τὴν ἀγαθότητα τοῦ Θεοῦ.

Aug. in Psal. 41.

Quia magis crebra sunt mala, dulcior erit misericordia tua. Etenim scriptum est quodam loco speciosa misericordia Domini in tempore tribulationis, sicut nubes pluviæ in tempore siccitatis.

LONDON,
Printed by *J. G.* for *Nath: Web* and *Will: Grantham*, at the *Black Beare* in St. *Paul's* Church-yard, neere the little North-Doore. 1653.

(4), 368

To the *Right Worſhipfull, Worſhipfull,* and *Wel-beloved,* The Inhabitants of the *Pariſh* of S. *Dionis Back-Church, Health* and *Wealth,* not *only in* this life, *but* chiefly *in that which is to come.*

Worthy Friends,

IT *is a full* Decade *of* yeers *ſince I firſt was* called *by* Divine *Providence to* begin *the* work *of my* Miniſtry *among* you: *and it is not yet* half *ſo many* months, *ſince in* humane *probability both my* Miniſtry *and* life *ſeemed to be at an* end: *But the wiſe and gracious* God (*in whoſe* hands *all our* times *are*) *hath mercifully* lengthned *my* dayes (bleſſed be his name) *for the greater* good *of my* own, *and* (*I* hope) *of* your ſouls. *Pſal.* 31.15.

Theſe Sermons *which upon this comfortable* occaſion *I lately* preached, *were by ſome of you* deſired *to be made* more publique, *which I have* fulfilled, *ſo much the more* willingly, *that I might* teſtifie *before the* world, firſt, *my infinite* obligation *to Almighty* God *for ſo remarkeable a* deliverance; *and withall my manyfold* engagements *to a great part of* you *for your affectionate* love, *and multiplyed* courteſies.

And now (my Dearely Beloved, and longed for in the Lord) *give me* leave (*having this* opportunity) *to* acquaint *you with my ſerious* thoughts *and earneſt* deſires, *and I* truſt *through* Gods grace *that the* tranſcript *of them before your* eyes, *will helpe to make a deeper* impreſſion *of them upon your* hearts.

And firſt, I thanke my God through Jeſus Chriſt *for your* ſtedfaſtneſſe *in the* faith, *and your* mutuall amity, *whereby you become* exemplary *to many* pariſhes *in this* wavering *and* contentious *age. Oh that not* onely you,

but all the people of this Land were alike minded, one
Rom. 15. 5. towards another according to Christ Jesus.

Next, let me in the bowels of our common Saviour
2 Tim. 4 1. beseech you, and if this will not prevaile, charge you before God and the Lord Jesus Christ, who shall Judge the quicke and the dead at his appearing and his Kingdome; that as you drinke in the heavenly raine which commeth oft upon you, so you endeavour to bring forth
Heb. 6. 7. herbes meet for the great husbandman who dresseth you. I beare you record (and that without flattery) you are at-
Jam. 1. 22. tentive hearers, oh that you may be all forward doers of the word.

There are some amongst you whose love towards me
1 Joh. 3. 18. hath been, not onely in tongue and in word but in deed, and that in a more than ordinary measure. But yet, let me freely tell you. There is nothing (if I know my owne heart) would so rejoyce me as to see the fruit of my weake labours, in the holinesse of your lives. Beleeve it, this is the greatest Kindnesse a people can show to their Minister, since whereas by a liberall contribution they adde to his comfortable subsistence upon earth, by a religious conversation, they increase his eternall reward in heaven.

Act. 20. 32. And now Brethren, I commend you to God, and to the word of his grace which is able to build you up, and to give you an inheritance among them which are
Rom. 15. 30. sanctified, humbly intreating you to strive together with me in your prayers to God both for me and your selves, that I may so preach and live, you may so heare and doe, as that we may behold each other, and all of us our Redeemer with joy in the last day. So prayeth

Your faithfull servant for
Christs sake in the Gospel,
NATH. HARDY.

Phil. 2. 27. the former part.

For indeed he was ſick, nigh unto death, but God had mercy on him.

IF you pleaſe to peruſe the *five* laſt *Pſalms* of *David*, you ſhall finde them *beginning* and *ending* with an *Hallelujah*: *Praiſe ye the Lord*, being the *Alpha* and *Omega*, the *Prora* and the *Puppis*, the *firſt* and the *laſt* words of each. Not much unlike is Saint *Pauls* practiſe in the *Epiſtle* to the *Romans*, who almoſt in the very entrance placeth an εὐχαριστῶ, *I thanke my God through Jeſus Chriſt*, and cloſeth with a θεῶ δόξα, *To God onely wiſe bee glorie through Jeſus Chriſt*. In imitation of theſe patternes I ſhall place *Thankſgiving*, both in the *Front* and *Reere* of my Diſcourſe. Indeed what fitter *Proœmium* to a *gratulatorie* Sermon than a *Benedictus*? *Bleſſed* therefore *be God*, who kept his *unworthie* Servant from *falling* into the *Grave*, a *Land* of *Silence* and *Forgetfulneſſe*, and hath now vouchſafed him the *libertie* of entring into his *Houſe*, the *place* of *Prayers* and *Praiſes*. *Bleſſed be God*, who hath brought my *feet* from *lying* in a *ſick* bed to ſtand in this holy *Mount*. Finally *bleſſed be God*, who hath given me a joyfull *occaſion* of *handling*, and juſt *cauſe* of *applying* this *Scripture* to *my ſelfe*, by changing the *third* Perſon unto the *firſt*; *For indeed I was ſick nigh to death, but God had mercy on me.* Rom. 15. 16, 17.

This *Text* naturally *ſpreadeth* forth it ſelfe into *two* maine

boughes,

boughs, each of which have *three branches* sprouting from them.

Here is observable a *Distresse*, and a *Deliverance*; a *Danger*, and an *Escape*, an *Affliction*, and a *Liberation*: the *former* in those words, *He was sick nigh to death*; the *latter* in these, *but God had mercy on him.*

In the *Distresse* we have observable, the

1. *Quality* of the *Danger* what it was, in the word *Sick*.

2. *Extremity* of the *Measure*, how great it was, in those words *nigh unto death.*

3. *Eminency* of the *Person*, whom it befell, in the relative *hee.*

In the *Deliverance* we have considerable, the

1. *Efficiency* of the *Author*, by whom it was conferred, in the Word *God.*

2. The *excellency* of the *Benefit*, how expressed, in those words *had mercy on him.*

3. The *opportunity* of the *Time*, when vouchsafed, in the exceptive *but.*

These are the severall *Branches* of this Sacred *Tree*, into which I have *climbed* by the *Ladder* of *humane* industry, from which by the *hand* of *Divine* assistance I have *gathered*, and by the same hand shall now *scatter* among you such *Fruit* as hath refreshed my *owne*, and (I hope through Gods blessing) will nourish *your* soules; and so I begin with the

Gen. 1. *Distresse*, *He was sick nigh to death*; and therein the quality of the *danger* in that word *sick.*

The *Philosopher*, observing the *property* of mans *constitution*, describeth him by *risibile*, to be a reasonable living Creature, that hath the onely power of *laughing*; but the *Divine* considering the *misery* of mans *condition* no lesse, aptly characterizeth him by *flebile*, an unfortunate wretch, that hath the most cause of *weeping*: In this respect it is not unfitly taken notice of, how the new-born *Babe* commeth into the world *crying*, as if by the *language* of its present *tears*, it would *foretell* the sadnesse of its future *sorrowes.*

Vagiluq; locum lugubri complet ut æquum'ſt, cui tantum in vitâ reſtat transire malorum. Luer.

Among those many *evills* with which the *life* of man is beset, this of *sicknesse* is *one.*

Aug. in Pſ. 111 *One* to which *all* are subject, *quis non ægrotat in hac vitâ? quis*

quis languorem non experitur ? nasci in hoc corpore mortali incipere ægrotare est : Who in this life doth not more or lesse tast of *sicknesse ?* yea from the *Cradle* to the *Crutch*, *Birth* to *Death*, *Wombe* to the *Tombe*, we are *continually* liable to it.

One of which we may say, as *Leah* of *Gad*, *A Troop commeth*, and to which that *Devils* name in the *Gospel* may fitly be applyed *Legion :* The *Poet* instancing in *one* kind of *disease*, speaketh of a *band* of *Feavers*, Gen. 30.11. Mark 5.9.

Nova febrium, Horat. od. 3.
Terris incubuit cohors :

And *Galen* reckoning up the diseases to which *one* part of mans *body*, the *eye* is subject, numbreth 112. how great an *Army* then must this *Commander* have, who begirteth this *Castle* of the *Body* in *every* part and corner, and that with severall *Souldiers* ! No wonder if the holy tongue, as it calleth men מתים which signifieth *dying men*, because they are continually under the power of *death*, so it styles them אנשים *sickly men*, because they are exposed to such variety of *sicknesses*.

Finally *one* which *exceedeth* all those other *miseries* of this present *life*, what *dissention* is in a *City*, *discord* in a *Family*, *surfetting* to the *Stomach*, *ignorance* to the *Minde*, that is *sicknesse* to the *Body*, disturbing and oppressing it ; yea, it is the *worst* evill of *cold*, *hunger*, and *nakednesse*, of *heat*, *thirst*, and *warmnes*, that they *hasten* upon us *sicknesse* and *death*.

That I may the better *open* this *distresse*, give me leave to *delineate* it both in the *effects* that flow from it, and the *cause* from which it floweth.

There are *two* grievous *attendants* which *sicknesse* commonly bringeth along with her, namely *paine* and *weaknesse* ; by *paine* it taketh away the *comfort* of all enjoyments, even of life it selfe ; *Barzillai* being *old*, said to the *King*, *Can thy Servant taste what I eat, or what I drink ? Can I heare any more the voice of singing men, and singing women ? wherefore should thy servant be a burden to my Lord the King ?* Not much unlike may it be said of the *sick* man, *Can he eat, or can he drinke ? Can musick, or any other pleasures then delight him,* when

φυγαδευτέον ἀπὸ μὲν σωματος νόσον ἀπὸ δὲ Ψυχῆς ἀμαθίαν, κοιλείας δὸ πολυτελείαν πόλεως δ᾽ στάσιν, οἴκου δ᾽ διχοφρασύνην. Pythag. Apo. in Iambl.

κακῶν τὸ ἀπευκτόστατον καὶ βαρύτατον κακὸν ἡ νόσος καὶ εἰς κατάραν τοῖς πολλοῖς προχειρότατον. Greg. Naz. Orat. 16.

2 Sam 19.35.

Tria hæc in omni morbo gravia sunt, metus mortis, dolor corporis, intermissio voluptatis. Sen. Ep. 77.

when he is a burthen to himſelfe? And as by reaſon of *paine*, it renderth life *uncomfortable*, ſo by reaſon of *weakneſſe*, *unſerviceable*, diſenabling the body from the performance of any work: Alas, how can the *Clock* go when the *Weights* are plucked off? or the *Watch* move right, when the *Wheels* are out of order?

Both theſe ſad *effects* are fitly expreſſed by two *words*, the *one* in the *Hebrew*, the *other* in the *Greek* tongue, and it is the *word* which our *Apoſtle* here uſeth. The *Hebrew* word-- חלה ſignifieth both *doluit* and *ægrotavit*, to be *ſick*, and to be *ſorry*: well are they expreſſed by one word, ſince they commonly go together, both ſmarting *paine* in the *Body*, and dolorous *anguiſh* in the *Mind* being cauſed by *ſickneſſe*; in this reſpect the *Engliſh* word *diſeaſe*, is very *appoſite*, becauſe it diſeaſeth and diſturbeth the perſon; of this *David* complained in his *ſickneſſe*, when he ſaith, *My bones are vexed, and my ſoule is alſo ſore vexed.* The *Greek* word ἀσθένω implyeth both *ægrotari*, and *imbecillem eſſe*, to be *ſick*, and to be *weak*, and therefore the *Noun* of this *Verbe* is elſewhere rendred *infirmity*: this inconvenience likewiſe *David* found by his *diſeaſe*, when he ſaid, *I am feeble, and ſore broken*; *weaknes* being the inſeparable concomitant of *ſicknes*.

Pſal 6.2,3.

Mat. 9 17. Pſal. 38.8.

Meditations, wch (*I would to God*) were more deeply *imprinted* on the mindes of men, *thoſe eſpecially*, who put off their *repentance*, and the *working out* of their *ſalvation* till a *ſick* bed, as if when they are in *pain*, they could *repent* with the more *eaſe*, or when they are *weakeſt*, they were *ſtrong* enough for this *work*: Alas, doe you not know how *unfit* ſuch a time is for *any*, but much more a *religious* employment? This no doubt is *one* reaſon why Saint *James*, who in other *afflictions* adviſeth men to *pray* for themſelves, in *ſickneſſe* counſelleth them to *call for the Elders of the Church to pray* over them, becauſe then for the moſt part they are *unable* to pray themſelves: in this reſpect it was (as I have read) the *ſaying* of a vertuous *Gentlewoman* upon her *ſick* bed, *Let none defer their preparation nor their prayers unto the bed of their ſickneſſe, for then the minde is too much troubled with grief of body to be employed, as they ought, in ſpiritual exerciſe. Tell me*, whoever thou art that delayeſt till *this* time, how knoweſt thou, but ſuch a *ſickneſs* may ſeize upon thee

Quando hæc tam grandia facies vicino jam exitu, etiam à medicinium actione excluſus faſciente jam corpore ubi exercebit diſtrictionis officium cenſor animus
Salv. *ad Eccl. Cathol.* l. 1. Iam. 5.

Langhorn's ſun. Serm. of M. Mary Swaine.

thee as in a moment, may *take* away thy *life*? or if not, *bereave* thee of thy *senses*? or it may be so *painfull*, that it is *all* thou *canst* do to *wrestle* with the *paine*; nay, let me tell thee, for the most part such *procrastinators*, when that time commeth, either repent *not at all* in their *sickness*, or it proveth but a *sickly* repentance. Oh then *(my Brethren!)* be *wise* in *time*, doe not lay the *greatest* load on the *feeblest* horse, put not the *weakest* servant to the *hardest* labour, put not off the *maine business* of thy *soules health* to the dolefull time of thy *bodies sickness*.

Quia deus non irridetur, ipse se decepit qui mortem multis temporibus vixit & ad quærendam vitam seminivus assurgit & tunc officiosus apparet quando dominica servituti omnia corporis & anima subtrahuntur officia. Fault. Epist. prima.

You have heard what *sickness doth*, or rather *undoeth*; it would not be amisse to enquire *whence* it came, and how it was brought into the world. Indeed (as *Christ* saith in another case) *it was not so from the beginning*. *Man* in *innocency* was created with a *body* of so *equall* and lasting a *temperature*, that (had he not *sinned*) it had neither been *taken downe* by *death*, nor *put* out of *frame* by *sickness*. *Sinne* it is which is *fons Mali, morbi, mortis*, hath brought in *evill* instead of *good*, *death* of *life*, and *sickness* of *health*. The *Physitian* being asked the *cause* of *Diseases*, answereth, and most truly, *mali humores*, *evill humors in the body*. But the *Divine* resolveth it more fully, *mali mores*, *ill manners in the life*. *Philosophy* teacheth, and *Experience* confirmeth it, that *passiones animæ sequuntur temperamentum corporis*; the *mindes passions* much *follow* the *bodyes temper*. *Divinity* preacheth no lesse *truly*, that the *disorder* of the *body followeth* upon the *distemper* of the *minde*; Mans *soule* was first *sick of sinne*, and so the *body* becommeth infected with *sickness for sinne*. It was the *first* sinne of *Adam* which *brought forth*, and it is our owne actuall sinnes that *nourish* this degenerate *Brat*, wherewith *mankinde* is so miserably *infested*.

Cum omnes homines velint pœnitentiam in fine vitæ suæ accipere, vix paucos eos videmus eam secundum quod desiderant adipisci. Elig. de can. dom: hom. sext.

A *Meditation*, which (if well pondered) would learne us to beare *sickness* whensoever it commeth upon us *without murmuring*, and yet *with mourning*.

1. Why shouldst thou *repine* at *God* when any *disease* seizeth one thee? True, he is the *efficient*, but thou art the *meritorious* cause; he *inflicteth*, but it is *sinne* that *deserveth*; he *punisheth*, but it is not till thou hast *provoked* him, *blame* not his

Nihil est quod de calamitatibus nostris Deo imputare possumus, nos calamitatum

nostrarum auctores sumus. Salv. de Gub. l. 8 *à Deo punimur sed ipsi facimus ut puniamur.* id ibid. Jerem. 4. 18.

justice, but thank thy owne *wickednesse*, the *Moth* that *frets* the *garment* is *bred* of it; the *Tree* giveth *life* to that *Worme* which *killeth* it. *Thy sicknesse*, oh man, is *of thy selfe, and thy owne wayes and doings are they which procure these things to thee.*

Gr. Naz Epist 70.

2. When *sicknesse smiteth* thy *body*, let *repentance smite* thy *thigh*; when the *disease rageth* in thy *members*, let thy *soule* be *angry* at thy *sinne*, and as thou *complainest* of the *effect*, so labor to be *sensible* of the *cause*: νόσος παιδαγωγία πρὸς τὸ συμφέρον saith the *Divine* excellently, *sicknes* is an wholsome *Discipline*, it is so when it *teacheth* us to *know* our *folly*. *Happy* disease which *openeth* our *eyes* at once to *see*, and *weep* for our *sinnes*; *Oh my soule, it is sinne hath caused thy body to feele sicknesse, let sicknesse cause thee to feele the weight of sinne; it is wickednesse hath brought this weaknesse, let this weaknesse bring thee to a sight and sense of thy wickednesse, why shouldst thou hold that sword in thy hand, which hath so sorely wounded it? or hug that serpent in thy bosome, which hath so painfully stung thee? rather since the fruit is so bitter, pluck up the root, and let not sin reigne any longer in thy mortal body, seeing it hath made thy body so mortall.* And so much for the *quality* of the *danger*: I pass on to the *Extremity* of the *measure*, *nigh unto death.*

Mortem omni ætati communem esse sentio. Cic. de Senect. tunc trepidamus cum propè a vobis credimus esse mortem, à quo propè non est parata omnibus locis omnibusque nomentis. Sen Epist 30. *Tres sunt nuntii mortis, casus, infirmitas, senectus, casus nuntiat mortem latentem, infirmitas apparentem, senectus præsentem. Hugo de. S. vict. de claust. An.*

It is that, which in some sense is true of *every* man alive, this *world* is a *region* of *Ghosts*, dying men, yea, *young* men in the prime of their dayes, *strong* men in the full vigour of their age, are *nigh to death*, because *death* may then be neer to them. The *Philosopher* being ask'd what he thought of *life*, *turn'd* him *round* and *vanished* out of *sight*, thereby intimating, how easily and speedily life may be taken away: and some of them have no lesse truly than aptly represented the *distance* between *life* and *death* by *oculus*, *apertus* and *clausus*, an *eye* open and shut, which is done in a *moment*. But though this in some respect be verified of all men, yet it is more especially true of two sorts of persons, to wit, *old* men, and *sick* men, since *old age* is νόσος φυσικὴ a *naturall disease*, and a *disease* is γῆρας ἐιοπίπτητον an *accidentall old age*, *both* must needs tend and *hasten* to *death*.

As for *old* men, they are ſo *nigh to death*, that the *Proverbe* ſaith, *they have one foot in the grave*, *young* men may dye *ſoon*, but *they cannot* live *long*; the *dimneſſe* of light in their *eyes*, and *vapours* that ſometimes are drawne up into their *braines*, argue the *Sun* of their *life* to be *ſetting*, the hoary *froſt*, or rather white *ſnow* upon their *heads*, proclaimes that the *winter* of their *deaths* is approaching. The more *ſtrange* it is to ſee them *doting* on, who are *going out* of the *world*, and as if they could ſet up *under ground*, their *mindes* are moſt *earthly* whileſt their *bodies* are ready to *drop* into the *earth*: the more *ſad* it is to think how both *unwilling* and *unfit* they are to *die*, who yet are ſo *unlikely* to *live*; and as if with the *Eagle* they could *renew their youth*, they *flatter* themſelves in *hope* of *life*, when yet they are as it were within *ſight* of *death*; how ſhort are ſuch *men* of that *heathen Seneca*, who ſaid of *himſelfe*, *ante ſenectutem curavi bene vivere*, *in ſenect ute bene mori*, my care in *youth* was to *live*, but in *old* age to *die well*, then no doubt perceiving his *death* to be *at hand*.

Nihil habet quod timeret quem ſenectus ducit ad mortem Sen. Ep. 30

Quemadmodum ſenectus adoleſcentiam ſequitur, ita mors ſenectutem, Ibid

pedetentim morior dixit Alexis ſenex lente incedens.

Charon me momordit dixit Dæmonax ſenex pro cane, innuens ſenectutem morti vicinam. Eraſm. Apoth. l. 6. & 8.

As *old* men, be they never ſo *well*, ſo *ſick* men, by they never ſo *young*, are *nigh to death*; what *Anacharſis* ſaid of *Seamen*, that he knew not whether to reckon them among the *living* or the *dead*, is no leſſe true of *ſick* men, who indeed are *not dead*, becauſe they *breath*, and yet *not living* becauſe not *luſty*; *every* man carrieth *death* in his *boſome*, but the *ſick* man at his *backe*, or rather in his *armes* before his *face*.

τὸ ζῆν γὰρ ὀφθεὶς ὡς ὅ γε ἐσήκων ἐφ. Crat. Antiph.

Juvenibus incertus hujus vitæ terminus inſtat, ſenibus vero cunctis maturior ex hac luce exitus breviter concordat Cypr. de 12. abuſ. ſæc.

In ſumme there is a three-fold *propinquity* of *death*, *poſſible*, *probable*, *certaine*; it is *poſſible the healthieſt*, *ſtrongeſt*, and *youngeſt* may *dye quickly*; it is *certaine old* men (though they out-live far younger) cannot *live long*; and it is *probable* that the *ſick* mans *death* is *at hand*.

But yet *this* in the *proper* ſenſe is *not true* of *all ſickneſſes*, that *diſtinction* of *ſinne* cannot hold in *Divinity*, according to the *Popiſh* acception, that ſome are *veniall*, others *mortall*, ſince S. *Paul* ſaith indefinitely, and meaneth it uniuerſally, that *death* is the *wages* of *ſin*, but *Analogically* it is true in *Phyſick* of *diſeaſes*; ſome are onely *painfull*, others *mortall*, the *Gout* in the *Toe*, a *pain* in the *Teeth*, a *prick* in the *Finger*; theſe, *though* they cauſe *pain*, yet are *not* in their owne nature *deadly*, Diog laert. l. 1.

ἐξωλοθρεῖς πόθεν εἰσὶν οἱ ζάνθρες οἱ νέκυες τὰς ἕν τῶν ἀνθρώπων. πλειόνες τῶν τιθῆς.

ly, nor is the *patient* accounted the *neerer* death for them.

Besides, of *mortall diseases* there is a *difference*, some are a *long* time *untwisting*, others in a *short* time *cut* asunder the *thread* of *life*: thus the *Dropsie* is a *great* while in *drowning*, the *Palsie* in *shaking* downe, and the *Consumption* in *drying* up the *body*, whilest the *Feaver* in a *few dayes burneth*, and an *Apoplexie*, or *Aposteme* in a *few houres suffocate* it.

And yet once more in *violent diseases*, there is a *difference*, we do not say of *every* man whom a *Feaver* smiteth, that he is presently *nigh to death*; whilest the *body* is *vigorous*, the *Physick prosperous*, we account the *patient hopefull*; but those, in whom the *virulency* of the *disease* so *farre* prevaileth, as that both the *strength* of *Nature*, & *skill* of *Art* seem *unable* to *grapple* with it, are only and justly looked upon as *nigh to death*.

ἠρκουνδε ὄυτε ἰατρῶν τέκναι ἔτε θεραπεια πᾶσα προσαγουμένη. Gr. Naz. Orat. 19.

Such, no doubt, was *Epaphroditus* his case, for though some conceive this danger might arise from *stripes* and scourges, which *Nero* should *command* to be *inflicted* on *him* at *Rome*, yet it is more rationally and generally concluded, that some *violent sicknesse*, by reason of a *long Journy*, had seized upon him; and though it is *likely* this *good man* was not *negligent* (according as *ability* and *opportunity* was afforded) to *use meanes*, yet the *disease* did so *increase*, that as to life his *condition* was *desperate*, and therefore S. *Paul* saith of him *he was nigh unto death*.

Forsitan quia verberatus est ab infidelibus in ministerio. Anselm. in loc. Chrysost. in v. 29.

To this *low* and weake estate is *God* pleased many times to *bring* men among *others*, chiefly for a *double end*, and that he may *minde* them of their *dissolution*, and *quicken* them in their *devotion*.

Humana frugalitatis nimia in prosperis rebus oblivio est. Qu. Curt. l. 4.

Of *all things* we are very prone to *forget* our *latter end*, and therefore *God* by sicknesse puts us *in minde* of it, we are apt to put *death farre* from us, and therefore by some grievous disease *God* bringeth us *nighto death*; *a presumption*, we shall not dye *yet*, maketh us not think of dying *at all*, and whilest *marrow* is in our *bones*, *colour* in our *faces*, *appetite* in our *stomachs*, *strength* in our *joynts*, *health* in our *bodyes*, we *easily* perswade our selves we shall not dye *yet*; no mervaile, if to *fixe* our *eyes* upon the *Grave*, *God chasten us with paine upon our Bed*, so

ἵνα ἡμῖν ὦσι τῆς ἀσθενείας ἡμύν ὠπομνήματα. Greg. Naz.

that

that our life abhorreth bread, our flesh consumeth away, and our soule draweth neare to the grave. It was the *confession* of *Alexander*, when *let bloud* with an *arrow*: *All men call me* Jupiters *Sonne, but this wound proclaimes me a mortall man*: and yet more *divine* was that of *Antigonus*, who acknowledged his *disease* to be sent as a *Monitor*, lest otherwise he might have growne *insolent* through the *forgetfulnesse* of *mortality*. *Sicknesses* especially, when *desperate*, are *warning peices* to tell us the *murdering peice* of death is ready to *destroy*, every *ach tolls* the *Bell*, but *these*, as it were, *dig* the *grave*, and cry *dust to dust*; and good reason it is, that when we *cast* the *thought* of *death* behinde our *backs*, *death* it selfe should by these *diseases looke* us in the *face*, and as it were, *pluck* us by the *throat*.

Iob 33.18.19. 20.

Omnes (inquit Alexander *sagittarictus) jurant me* Jovis *esse filium, sed hoc vulnus hominem esse me clamat.*

Sen. Ep. 59.

Ἀντίγονος νοσήσας οὐδὲν ἐφὴ χεῖρον, ὑπέμνησε γὰρ ἡμᾶς ἥ νόσος μὴ μέγα φρονεῖν ὡς ὄντας θνητοὺς.

Plut. Apoth.

2. In *health* we are no lesse apt to *forget God* than our *selves*, but *sicknesse mindeth* us of *him*, in *prosperity* perhaps we *mumble* over a *Pater Noster*, but *adversity* teacheth us to *cry Abba Father*: *Lord*, saith the *Prophet*, *in trouble have they visited thee*, they who before were *strangers*, now would bee *familiar* with *God*, and give him a *visit*; *they poured out a prayer when thy chastening was upon them*, it may be before they did *say* a *prayer*, but now they *poure out* a *prayer*.

Isa. 26. 16.

Though *man* by the *formation* of his *body* be made with an *erect* countenance, yet he seldome *looks up* to *heaven* till some *disease* hath laid him upon his *back*; nor yet many times will a *slight* sicknesse prevaile: *God* promiseth himselfe concerning his *people*, *in their affliction they will seeke me early*, *but* for the *most* part it proveth *otherwise*; *ubi desinit medicus*, *ibi incipit Theologus*, the *Divine*'s work *begins* not with many till the *Physitian*'s is *done*, it is *late* enough not to seeke *God* till *affliction* comes, and yet we *seeke God* not *early*, but *late* in *affliction*. The *Woman* in the *Gospell* sick of a *bloudy Issue*, goeth not to *Christ* till she had *spent all* (and that to no purpose) *upon Physitians*, the *Prodigall* thinketh not of *going home* to his *Father*, till he is brought so low, that he would faine be *fed* with *husks*, but *cannot get* them: nor doe many *lift* up their *eyes* or *hands* to *heaven*, till they are scarce able to *lift* up *either*. Indeed *necessity* is an excellent *Mistris*, especi-

Hos. 5. *ult.*
Luk. 8. 43.
Luk. 15. 16.

εἶδες τῆς θλίψεως τὸ κέρδος ὅτι πρὸς εὐχὴν αὐτοὺς ἤγαγε καθαρὰν. *Chrys. in Psal.* 119.

χρεία διδάσκει κἀν ἄμουσος. *Suid.*

ally of *Devotion*: Most men will not *pray* till they *must*, it is *misery*, which like *Jonahs fish*, puts them upon humble *supplication*, who never *thought* of *God* under the *gourd* of *Prosperity*. In which respect, that *Latine Proverb* was not taken up without just cause, *Qui nescit orare, discat navigare*; he that knoweth not how to *pray*, let him turne *Mariner*: and no doubt those violent *stormes*, which make the *Seas* to *roare*, will teach *him* to *pray*. When those young *Persian* gallants being beaten and pursued by their *enemies*, came to the River *Strymon*, which was so *frozen* that their *Boats* could not *launch*, and yet it began to *thaw*, so that they feared the *Ice* would not beare them, then (though the day before they *reviled* both *God* and his *providence*) most *timorously* they fall upon their *faces*, and *ardently beg* of *God* that the *River* might *beare* them over from their enemyes pursuit. The smart *lashes* of Gods *rod* drive them home, and draw them *neare* to *him*, who before were *farre* from *him*.

Dr. *Jer. Tay.* Sermon. τί ἐςὶν ἐκ βαθέων ὄκ ἁπλῶς φήσιν ἀπὸ ςόματος, οὐδὲ ἀπὸ τῆς γλώσσης, ἀλλ' ἀπὸ καρδίας, τοιαῦται γὰρ αἱ τῶν θλιβομένων ψυχαι καὶ εὐχαι. *Chryso.* in *Psal.* 129. κάμνουσα ψυχὴ ἔνχυς ἐςὶ θεοῦ. Greg. Naz. Orat. 17.

The *Greekes* aptly expresse the *declining* estate of a *Kingdome* by πεσεῖν εἰς γονὺ *falling* upon the *Knee*, and its *ruined* estate by πεσεῖν εἰς ςόμα falling upon the *Mouth*; expressions, which though they principally referre to the *condition*, yet withall intimate the *disposition* of men in an *afflicted* condition, they whose *knees* in health were like *Elephants*, without *joynts*, could not, or rather would not bend, in *sicknesse* fall upon their *knees*, nay, when *nigh to death*, fall upon their *mouthes* in humble *adoration* and earnest *invocation* upon *God*. And for these causes, that men may both looke *forward* to their *end*, and *upward* to their *God*; he is pleased to bring them *downeward*, almost to the *Gates of Death*, and *Chambers* of the *Grave*.

To end this, let us all make *account* of, and *prepare* for *straights*. In *health*, expect *sicknesse*, in *sicknesse* looke for *death*, or to be brought *nigh to it*. *Diseases* may come *unsent* for, let them not come *unlook'd* for; if they happen not, thou art not the *worse*, and it is *labour well lost*; if they *doe*, thou art the *better* fitted, and it is *time well spent*. Doe not *flatter* thy selfe in *health*, as if the *mountaine* of thy body were *so strong that it could not be moved*: Alas, one *blast* from *heaven* cannot

not onely *move*, but *remove*, *ſhake*, but *overturne* it, rather even then when thou art *fed* with fat *paſtures*, cleare *waters*, thy *Table* ſpread, thy *Cup* full, thy *Body* hayle, often thinke of *walking through the valley of the ſhadow of death*: *Happy* is that man, whom when *ſickneſſe* arreſteth, and *death* approacheth to, can ſay, and ſay it truly, *This is no more then what I have looked and provided for all my dayes.* And ſo much be ſpoken of the ſecond particular, paſs we now to the third. Pſal. 23. 4.

3. *Eminency* of the *perſon*, whom this extreame *diſeaſe* befell in the relative *He*. If you would know *who* this *He* was, be pleaſed to caſt your eyes on the 25. *verſe* of the *Chapter*, where you finde his *name* to be *Epaphroditus*, one that was not onely a *good* Man, but a *Man* of *God*, not onely a *Servant*, but a *Miniſter* of *Chriſt*, and one ſo *eminent*, as that Saint *Paul* dignifies him with the *titles* of his *Brother*, and *Companion*, and *fellow-Souldier*; and yet of him it is here ſaid that *he was nigh unto death.* Ver. 25. Ibid.

Saints as well as *ſinners*, *Miniſters* as well as the *People*, are *liable* to deſperate *diſeaſes*. In reſpect of *temporall* evills they have no more *priviledge* than *others*: And no wonder, ſince

1. That which is the *cauſe* both of *ſickneſſe* and *death*, remaineth in them, to wit, *ſinne*: Indeed the *power* of *ſinne* is weakened, therefore they cannot be *hurt of the ſecond death*, but the *being* of it remaineth, and that neceſſitateth the *firſt*; they are ſo freed from the *guilt* of it, that they ſhall not *taſte* the *torments* of *hell*, but yet they may *drinke deepe* of the *miſeries* of this *life*: *ſinne* will not leave the *beſt* man till it hath *brought* him to his *grave*, well may it bring him to his *ſick* bed. *Peccatum ſeptrans inter nos & Deum penitus auferri non poteſt, donec liberemur a corpore.* Bern. de 3. in adv. Serm. 6.

2. In reſpect of their *bodily conſtitution*, they are *earthly houſes*, that will *moulder* away, till at laſt they *fall*: *earthen veſſels* ſubject to *flawes* and *cracks*, till at length they *breake*. The *Saints* are the *Sonnes of God* by *grace*, but ſtill the *Sonnes of Adam* by *nature*, the *Miniſters* are *Angels* in reſpect of their *office*, but ſtill they are *Men* in regard of their *perſons*, and being of the ſame *mould*, and ſubject to the ſame *dangers* with *others*.

εἰ ὃ δεχόμενος τοὺς μαθητὰς αὐτὸν δέχεται τον χρίστον, καὶ ὃ ὑπερητῶν ἐν τίνι τοῖς μαθηταῖς χριστῶ ὑπηρετεῖ. *Oecumen. ib.*

Causa morbi fuit nimia diligentia in me curando, in docendo evangelio, in defendendâ meâ causâ, in vigiliis jejunio, lucubrationibus, &c. Aret. ibid.

τὶ θαύμαστον εἰ κακοπαθοῦσι καὶ ἅγιοι, εἴτε εἰς καθάρσιν, εἴτε εἰς βασάνον ἀρετῆς καὶ πείραν φιλοσοφίας. *Greg. Naz. Orat.* 19.

1 Cor. 11. 30.
2 Cor. 12. 7.

οὔτε ἀγαθός τις ἐστὶ χωρὶς ἁμαρτίας, οὔτε κακός τις χωρὶς δικαιοσύνης, ἀμφοτέροις δὲ ἀ-

3. More specially, the very *calling* and [illegible] *sters* is such, as *exhausteth* their *spirits*, [illegible] and *accelerateth* both *diseases* and *death*: our *Apostle* saith of *Epaphrodit*. that for the *work of Christ he was nigh to death*; v. 30. the *worke* he there meaneth is most *probably* conceived to be the *travelling* of this good man to *Rome*, with supplyes for *his* wants, (to *relieve* a *Christian*, especially a *Messenger* of *Christ*, is the *work of Christ*) but it is no lesse true of the *worke of Christ*, which is *peculiarly* the *Ministers*, since the *pains* they take in *preaching*, oft times Christ brings them *nigh to death*. It was said of *Archimedes*, *studiis quibus obtinuit famam amisit vitam*; *the studies which got him credit lost his life*; and it may be said of many *Ministers*, the *fastings*, *watchings*, *labours preachings*, by which they *profit* the peoples *soules*, *hurt* their *bodyes*. Thus like the *candle* they *waste* themselves that they might *enlighthen*, yea, like the *salt* they *dissolve* themselves that they may *season* others.

4. Finally, *God* hath choice and singular *ends* at which he aimeth, when he bringeth his owne Servants or Ministers into such *desperate sicknesses*, and that both, in regard of *sinne* and *grace*.

1. In regard of their *sinnes*, that they may be either *purged* or *prevented*, by which means their *sicknesse* becomes their *Physicke*, and the *Malady* it selfe a spirituall *remedy*. It may be they have *fallen* into some *grosse sinne*, and therefore they *fall* into some *grievous sicknesse*: So was it with those *unworthy* Communicants, concerning whom Saint *Paul* saith, *for which cause many of them were weake, many sick, and some slept*. It may be God seeth them *prone* to *commit* some *hainous fault* which he *restraineth* them from by some *dolorous sicknesse*, as S. *Paul* had a *prick in his flesh* that he might not be *puffed up* in his *minde*; so *God* sometimes *wounds* his Servants *bodyes*, as knowing, that otherwise they would have *wounded* their *consciences*.

2. In respect of their *graces*, that the *truth* of them may be *tried*, the *acts* of them *renewed*, and the *strength* of them *encreased*. *God* hath *many* wayes to *try* men, among which *sicknesse*, especially if *dangerous*, is a sore *tryall*, and therefore

whe-

[illegible] Devill, by Gods leave had tryed Job in the losse of his *Cattell*, *Servants*, and *Children*, he obtaineth *licence* to inflict *sores* upon his *body*, making this his *last* (as accounting it his *fiercest*) onset. Indeed then is the *triall* of a mans *faith*, when *God* seemeth as if he would *slay* him, of his *hope* when all things are *desperate*, of his *love* when *God frowneth* upon, nay *beateth* him, of his *patience* when the *paine* is *sharp*, of his *courage* when the *sorrowes of death compasse him*, of his *perseverance*, when he *holds fast his integrity* to the *death*.

To *close up this*, let it be a lesson of *comfort*, of *charity*, and of *diligence*.

1. Of *comfort*, when any *sicknesse* seizeth on thee, remember *whose lot* it hath been as well as *thine*, and be not discouraged. When *Christ* would encourage his *Disciples* against *sufferings*, he useth this argument, *for so persecuted they the Prophets which were before you*: Mat. 5. 11. it is that *meditation* which may *revive* us when we are in pain and misery, *so it fared with others of Gods faithfull ones before me*. That *argument* of *Eliah* indeed was somewhat *passionate*, 1 King. 19. 4. *It is enough now, O Lord, take away my life, for I am not better than my Fathers*; but it is a *pious* reasoning for every *Christian* to say, *I am content Lord, if thou take away my health, exercise me with diseases, I am not better than* Job, David, Hezekiah, Epaphroditus, *and others of thy faithfull Servants and Ministers; who am I, that I should think much to pledge those holy men of God, though in a bitter Cup?*

2. Of *Charity*, and that both to thy *selfe* and *others*.

1. *Condemne* not thy *selfe* as if *God hated* thee, because he *corrects* thee, or as if he were *more angry* with thee than *others*, because he *chastiseth* thee *more severely* then *them*. Indeed it is *good* in a *time* of *sicknesse* to *reflect* upon thy *selfe*, examine thy wayes, and if *conscience accuse* of some great misdemeanour, to *humble* thy selfe, and *acknowledge* thy *disease* the *just reward* of thy *offence*, but otherwise, do not *conclude* thy *owne* guilt or *Gods hatred* meerely from the *premisses* of *sicknesse*, though *virulent*.

2. *Censure* not *others* as if they were therefore the *worst* of sinners, because in their bodyes the *greatest* sufferers. This is

μόιβη καὶ ἀντίδοσις ἐὰν ἤ τις δὲ καλὸς καὶ φαῦλον ἐργάσηταί τι καὶ νοσήσῃ μὴ θορυβηθῇς. Chrys. T. 7. de Morb. & Med.

Quosdam prescius Deus peccare posse, in salutem flagellat eos infirmitate corporis, ne peccent: ut eis utilius sit frangi languoribus ad salutem, quam remanere incolumes ad damnationem Bern. de Int. Dom. cap. 46.

Probationes diversæ sunt credentium, alius per ægritudinem, alius amissione charorum, alius per damum pecuniæ probatur. Ambr. in Loc.

ὅταν ἀῤῥωστία περιπέσῃς ἄνθρωπε ἀναμνήσθητι τοῦ σώματος τοῦ Ἰωβ, καὶ τῆς ἁγίας ἐκείνης σαρκός. Chrys. T. 7. de Morb. & Med.

(*indeed*) that *hard* [illegible] often *meet* with: When the *Barbarians* ſaw a *Viper* upon *Paul's hand*, they preſently condemned him as a *murtherer*; and *David* complaineth of his *enemies*, that when he was *ſick*, *they ſpake miſchievous things againſt him*: nay *Job's friends* (though good men) were deceived with this *fallacy*, and accuſe *Job* of *hypocriſie* becauſe of his *calamity*. And *thus* it is ſtill, If a zealous *Chriſtian*, or faithfull *Miniſter* be *viſited* with a dolefull *ſickneſſe*, his *Religion* muſt be no better than *Diſſimulation*, and his *Doctrine Hereſie*: But ſurely it is either *Ignorance*, or *Malice*, or *both*, that filleth mens mouthes with ſuch cenſures.

Act. 28. 4.

Pſal. 38. 13.

Quàm præpoſterum judicium eorum qui ex variis malis, quibus nonnulli magni viri & doctores eccleſiæ laborare nonnunquam ſolent, ſiniſtre de illorum doctrina & ſalute judicare. Zanch in Loc.

Eccleſ. 9. 2.

Pſal. 91. 10.

It is true, there never was *ſickneſſe without ſinne*, but the *ſickneſſe* is not alwayes *proportioned* to the *ſinne*: *theſe things come alike to all*, was the *wiſe mans* Obſervation, nor doth *any ſickneſſe* befall *any man* which may not befall the *beſt* man. I know ſome aſſert a *Saint* to be *Plague-free*, grounding it upon the *Promiſe* in the *Pſalme*, that *no plague ſhall come nigh his dwelling*: But you muſt know, this is onely a *temporall* Promiſe, and therefore (as indeed *all ſuch*) hath a *double* condition annexed unto it. The one *ex parte perſonæ*, on the *Saints* part, which is to *make the Lord, even the moſt high, his habitation*; if then *good* men, in *peſtilentiall* times, through a diſtruſtfull *feare*, make the *Creatures* their *refuge*, no mervaile if the *plague* infect *them* and their *dwellings*. The other *ex parte rei*, in regard of *the thing* it ſelfe, which is onely *aſſured* ſo far as it may make for *Gods glory* and his *Peoples benefit*. We read in the former part of the tenth verſe *there ſhall no evill befall him*, whereby is intimated that the *plague* ſhall not then *come nigh to*, when it is *evill* for a *good* man, but if at any time *God* ſee it *good*, either for the *manifeſtation* of his *owne glory* (to wit, of his *juſtice* in ſo ſeverely *puniſhing* his owne, of his *power* and *mercy* in *delivering* from ſo deadly a *diſeaſe*) or for the ſpirituall *advantage* of his *people* (in *humbling* them for ſome *ſcandalous ſinne* by ſo *ſmart a chaſtiſement*, in *exerciſing* the *ſtrength* of their *patience* by ſo *ſore* a *tryall*) *not* the *holieſt* perſon is in ſuch caſes *exempted* from the *plague*, nor is it *improbably* conceived that *Job's* botches, *Hezekiah's* boyles.

Ver. 9.

differ from, if not altogether the *same* with the *plague*, who yet *all* of them were *choice* and eminent Saints. Oh then, let us take heed how we lay the *load* of heavy *censure* upon the *backs* of *Gods Ministers* and *Servants*.

3. Of *diligence*, that

1. *We* who are *Ministers*, *improve* the time of our *health* in *feeding the flocks of Christ*, since when *sickneſſe* cometh, we shall be *disenabled* from our employments: nay perhaps we that have *taught others*, may then have need to *learne our selves*.

You who are the *People*, *get* all the *good* you can from us, whileſt we are in a *capacity* of *doing* good to you, ere long the *Candle* of our *lives* may burne *dimme* by reaſon of ſome *ſickneſſe*, yea, be *blowne* out by *death*, and then we can *no longer* give *light* unto you. Oh therefore *walke in the light* while you have it, be *willing* to *learne* while we are *able* to *teach*, account our labours *precious*, and let them be *profitable* to you, whileſt God maketh us *able* to beſtow them among you, which we ſhall not be, when that *befalls* us which did *Epaphroditus* in the Text, to be *ſick nigh unto death*: And ſo I have given a *diſpatch* to the *firſt generall*, namely the *diſtreſſe*: I now proceed to

2. The *deliverance*, and therein the Gen. part.

1. *Efficiency* of the *Author*, *God*. Indeed both *life* and *death*, *health* and *ſickneſs*, are in *Gods hand*: That of the *Poet*,

Una eademq; manus vulnus opemq; tulit, *Ovid.*

may in this reſpect be fitly made uſe of; the *ſame hand* of Divine Providence is that which *maketh* and *cloſeth* the *wound*: *He killeth, and maketh alive, he bringeth downe to the grave, and bringeth up*, ſo ſingeth *Hannah*. 1 Sam. 2. 6: *I forme light, and create darkneſſe, I make peace, and create evil, I the Lord doe all theſe things*, is *Gods* owne *ſaying* by the *Prophet*. Thy *head* cannot *ake* without his *leave*, nor leave *aking* without his *help*; but though *both* are from him, yet with ſome *difference*. Of *ſickneſs*, he is onely the *efficient*, *ſinne* is the *meritorious* cauſe. Of *health* he is ſo the *efficient*, as that his *mercy* is the *impulſive* cauſe, for which reaſon perhaps it is here ſaid, *God had mercy*; that Iſa. 45. 7.

which

which *moveth him* [illegible] *power.*

sunt aliqua media divinæ providentiæ, non propter defectum suæ virtutis, sed propter abundantiam suæ bonitatis, ut dignitatem causalitatis etiam creaturis communicet. Aquin. part 1. q. 10. art 3.

True it is, *God* is for the moſt part pleaſed to make *uſe* of *meanes* in effecting *health*, but this ariſeth from the *greatneſſe of his goodneſſe, not any defect in his Almightineſſe*, as *Aquinas* pithily.

That he *needeth not* meanes, appeareth in as much as he ſometimes worketh *without* any. Such were the *Cures Chriſt* wrought upon *Peters Wives Mother*, the *Centurions Servant*, and the *Impotent Cripple*, whom his *Word* onely reſtored to health. Nay many times the meanes he uſeth are *improbable*, yea, of their owne nature apt to produce a *contrary* effect. What vertue could there be in the *waters of Jordan* to cleanſe *Naamans leproſie?* or in the *lump of figgs* to heale *Hezekiah's ſores?* yea, the *Spittle* and *Clay* which *Chriſt* made uſe of, were more *likely to* put *out* a *ſeeing*, than *recover* a *blinde* mans *eyes.*

Luk. 4. 38. 7. 10. John 5. 8, 9. 2 Kings 5. 14. Iſa. 38. 21. Iohn 9, 6.

He ſtandeth *not* in *need* of *meanes*; but the moſt *probable* meanes ſtand *in need* of *him.* It is to put *honour* on the *creature* that God vouchſafeth to uſe it as an *inſtrument*, and when the *creature* becometh an *inſtrument* of any *good*, it is onely as in the *hand* of *God*, working with, and by it. For, tell me, when any are *recovered*, who is it that put the *medicinall* quality into the *drugs* which heale them, but the *God of Nature?* who giveth that *wit* and *skill* to man which *findeth* out their *qualityes*, and accordingly maketh *uſe* of them, but the *God of Knowledge?* Finally, who is it that commands a *bleſſing* upon, and giveth *ſucceſſe* to the *meanes*, but the *God of Power? Man liveth not by bread onely*, nor is the Patient cured by *Phyſick onely*, or *chiefly*, it is a *word proceeding from the mouth of God* that maketh the *one* effectuall for *continuation*, and the *other* for *reſtauration* of *health.*

Mat. 4. 4.

To *apply* this in a three-fold admonition:

1. Art thou *wicked?* As thou deſireſt *health* to be *preſerved*, or *renewed*, make thy *peace* with *God* by *repentance*: it is the ground upon which the *Jewiſh* Converts mutually exhort each other to this duty, *Come let us returne unto the Lord, for he hath torne, and he will heale us, he hath ſmitten, and he will binde*

Hoſ. 6. 1.

binde us up, though it be that indeed, which *God* out of his *Philanthropie* sometimes vouchsafeth, yet it is a fond *presumption* for any to expect that he should be a *Physitian* to *them* who are *enemies* to *him*. Me thinks an *ungodly* wretch should imagine that *God speaketh* to him in the *words* of the *Prophet*, *when thou cryest let thy companions deliver thee*; or, as he saith to the *children of Israel*, when they committed Idolatry, *Goe and cry unto the Gods which you have chosen*, the lusts which you have served, *let them deliver you in the time of your tribulation*. Had that *accusation* of *Rabshakeh* been true, his *argumentation* was *solid*, when he sent that *message* to *Hezekiah*, *But if thou say to me, we trust in the Lord our God, is it not hee, whose high Places, and whose Altars* Hezekiah *hath taken away?* And surely the *conscience* of a *wicked* man (if not *seared*) cannot but *check* him in the like expressions, *Wilt thou say I trust in God for health, or recovery? Is it not he whose Name thou hast blasphemed, Patience thou hast abused, and Worship thou hast neglected?* Be *wise* therefore, oh ye *sinners*, and *instructed* ye *wicked of the earth!* make him your *friend* who must be your *refuge*, *offer the sacrifice of righteousnesse*, and then, not till then, *put your trust in the Lord*. Your *life*, your *health* is in *his hands*; looke that your *doings* be *right*, and then your *persons* shall bee *precious* in his *eyes*.

Creatorem nobis propitium reddamus, qui potens est nos tum morbis affligere, tum sanare. Ephr. de virginit. T. 1. Isa. 57. 13. Iudges 10. 14. Isay 36. 7.

2. Art thou *sick?* learne whom to *invocate*, and on whom to *depend* for *health*, upon no other than *God*.

Far be it from any of us in *sickness* (with *Saul* in *danger*) to *run* to the *Pythomise*, and *seek help* of the *Devill*. *Satan's* best *cures* are deadly *wounds*; it is far *better* to *continue sick*, then by *such* meanes to *get health*. Since whilst thy mortall *body* is for a time *restored*, thy immortall *soule* is desperately *endangered*.

τοῦτο δὲ ἦν μικρὰ ἀρετὴ τὸ ἐπ' αὐτῷ θαῤῥεῖν, καὶ ἐπ' αὐτῷ πεποιθέναι μετὰ δὲ τῆς δικαιοσύνης. *Chrys.* in *Psal.* 4. 6.

Nor yet let us with the *Papists seeke* to any *Saints* as *Mediatours* with *God* for our *recovery*. Whilest They have their *severall Saints* for *severall Diseases*; *Sebastian* for the *Plague*, *Anthony* for the *Gangreen*, *Patronilla* for *Agues*, and *Benedict* for the *Stone*: Let us have *recourse* to the *one God* in *all Diseases*. Whilst they thinke it too great *sauciness* to

βέλτιον ἐν ταῖς ἀῤῥωστίαις μένειν ἢ διὰ τὴν ἀπαλλαγὴν τῆς ἀσθενείας εἰς ἀσεβείαν καταπεσεῖν· κἂν γὰρ θεραπεύσῃ γένης μείζονα κατὰβλαβὴν ἢ ὠφέλησιν. *Chrys. T. 7. de Morb. & Med.*

be their owne *spokes-men* to *God*, and therefore go to *some somebody* to preferre their Petitions for them: let us hold it the beſt *manners* to go our *ſelves* of our *owne* errands to *God*, not doubting but that he, who bids us *come*, will bid us *welcome*.

2 Chron. 16 12. Finally, let us not tread in *Aſa*'s foot-ſteps, who *ſought not to the Lord, but to the Phyſitians*; nor yet let us tread *Antipodes* to him in *ſeeking to the Lord, and not to the Phyſitians*, whileſt he *affoards* them: but as *Gideon* commanded his *Souldiers* to cry, *the ſword of the Lord, and of Gideon*; ſo let us ever *ſay, the bleſſing of the Lord, and the skill of the Phyſitian*. Indeed where *opportunity* is vouchſafed, thoſe *two* muſt *not* be *ſevered*. *God* will not *uſually* help *without meanes*, and therefore they muſt be *uſed*; the meanes cannot *poſſibly* help *without God*; and therefore in the *uſe* of them his *bleſſing* muſt be *implored*. They are *equally* bad to *neglect* and to *reſt* on ſecond cauſes, to expect ſuccour either *from* them *originally*, or *without* them *inſtrumentally*, to rely on *God without meanes*, or truſt to *meanes without God*. Surely, what the *King* ſaid to 2 Kings. 6 27. the *woman, if the Lord doe not help thee, whence ſhall I help thee?* that all *creatures* ſay to us in any *diſtreſſe, If the Lord help not, whence ſhall we? except the Lord build the houſe, they labour in vaine that build it; except the Lord keep the City, the* Pſal. 127. 1. *watchman watcheth but in vain*, ſaith the *Pſalmiſt*. Indeed he doth not ſay *quia, becauſe the Lord buildes the houſe*, but *niſi*, as excluding *humane* diligence: but *except the Lord build*, thereby including *divine* providence: nor doth he onely ſay, *niſi dominus conſenſerit, adjuverit*, but *niſi ædificaverit, cuſtodierit, unleſſe the Lord conſent*, (a word which *onely* implyeth his *will*) or *unleſſe the Lord help*, which *extendeth* to *any* kinde of *aſſiſtance* (the *meaneſt* thing that concurreth to any work, being *cauſa adjuvans*, an *auxiliary* cauſe) but *unleſſe the Lord build and keep*, which imply the *concurrence* of his *power*, as well as *will*, and that as the *principall* agent in the *building* and *keeping*: the *ſame* aſſertion is *no leſſe true* in this *preſent* caſe, *except the Lord heale the patient, the Phyſitian adminiſtreth but in vaine. Heal thy ſelf*, is only true of *that Phyſitian*, to whom it was ſpoken: no other *Phyſitian* can of himſelf either

Fruſtra eſt omnis humana diligentia niſi divina accedat providentia. Muſc. ibid.

Id ibid.

Luke 4. 23.

either heale himselfe or others. Tangit te Rex, Sanat te Deus, was no lesse *truly* than *humbly* spoken when the *Royall* touch was given, *The King toucheth thee, God cureth thee.* It is so here, the *Physitian* prescribes the *medicine*, but *God* by that commands *health.* Oh therefore that *Physitians* in *administring*, *patients* in *receiving*, would onely *depend* upon, and *sue* for *divine* Benediction, when the one *writes* a *recipe* with his *pen*, let him *pray* with his *heart*; when the other *receiveth* the *potion* into his *stomach*, let him *lift up his eyes* to *God*, who saith of himselfe, *I am the Lord that healeth thee.* Exod. 15. 6.

3. Art thou *recovered?* know whom **to *praise***, and to whom to *ascribe* the *cure:* could the *ingredients* of thy *medicine* speak, each would say of *health*, as the *depths* and the *Seas*, of *wisdome*, *It is not in me:* It is, I am sure, the *voice* of all *pious Physitians*, *non nobis*, *not to us* (*oh man*) *not to us*, *but to God be the praise of thy recovery.* And therefore whilst the *Atheist* looketh no further than *nature* and *art*, let the *Christian* look higher at *God* and his *blessing*: and as he must not forget that *respect* which is *due* to the *Physitian*, as the *Instrument*, so let the *chiefest* honour be given to *God* as being the *principall* efficient. The truth is, for the most part, such is our *foolishnesse*, that whilest we fix our *eyes* upon the *blessings* we receive, we turne our *backs* upon the *God* that bestoweth them, and we are more ready to *father* them upon *any other* than *him*, who is the true *donor* of them. Oh let not onely *gratitude* but *justice*, teach us to give *God* his *due*, when we *gather* the *fruit* let us *cast* downe our *eyes* on the *root* from which they sprout, when we *feed* upon the *acornes*, let us *lift* them up to the *tree* from whence they fall, and being *refreshed* by the flowing *streame*, let us *reflect* upon the springing *fountaine.* *Oh my God, it is in thee that I live, let me live to thee; from thee I have received health, to thee I returne praise; I have the comfort, take thou the glory of thy great mercy.* And so I passe forward to the Iob 28. 14. Peter 5. 1.

Faciem quodammodo ponentes ad ea quæ fecit, dorsum ponimus ad artificem qui fecit.

Si quando nobis prospiri aliquid præter spem nostram & meritum deus tribuit, alius ascribit hoc fortunæ, alius eventui, alius consilio, nullus deo. Salv. de Cub. l. 7.

2. *Excellency* of the *Benefit*, how expressed, in those words, *Had mercy on him.*

In *mercy* there are *two* things considerable, *affectus*, and *effectus*, the *passion*, and the *action*, the inward *pitty*, and the out-

owtward *bounty*, that is the *heart*, this is the *hand*, that the *bowels* of mercy, this the *works* of mercy; that called by the *Greekes* ἔλεος, and this ἐλεήμοσυνε, and *both* theſe, though not in the *ſame* ſenſe, are *attributed* to *God*, and here to be *underſtood*.

Miſericordia nonnullis quod miſerum cor faciat. Aug contr. adv. leg. l. 1. c. 20. *Miſericors dicitur aliquis ſi qua miſerum cor habens.* Aquin prim. prim q. 21. art. 3. Iſa. 63. 6. Item 31. 20. Pſal. 103. 16. *Nobis non ſibi loquitur, atque ideo noſtris utitur in loquendo.* Hilar. in Pſ 126 μέγα δ' τυχ- ὄντι φάρμακον ἔλεος Καὶ τὸ συναλγεῖν γνησίως πολύ τι κοφίζει τῆς σύμφορας. *Greg. Naz. Orat.* 16. *Miſericordia eſt alienæ miſeriæ in cor noſtro compaſſio quâ usque (ſi poſſimus) ſubvenire compellimur.* Aug. de civit. dei. l. 9. c. 8.

1. In *mercy* there is a *laying* of anothers *miſery* to *heart*, The *Greeke* word ἐλεέω is derived from the *Hebrew* רחם which ſignifieth *Ejulare*, *plangere*, to *bewaile* and *lament*: a *condolency* with our Brothers *calamity*, being a choice *ingredient* of *mercy*. This is that which the *Holy Ghoſt* aſſerteth of *God* in Scripture, where it is ſaid, *in all their afflictions he was afflicted*: And againe, *My bowels are troubled*: And againe, *Like as a Father pittyeth his Children, ſo the Lord pittyeth them that feare him*: But withall, we muſt know, that in theſe *Phraſes* the *moſt high* is pleaſed to *condeſcend*, and ſpeaking *to men*, to ſpeak of himſelfe, *as if* he were *a man*. There is not then any ſorrow or *compaſſion* in him who is *impaſſible*, but by this is repreſented his *good will* towards his people, whereby he is *propenſe* to ſuccour them. And becauſe the *afflicted* perſon findes oft times much *eaſe* and ſolace in that *ſympathie*, which another expreſſeth towards him; that we may know the *like* ſolace is to be found in *God*, this *compaſſion* is *attributed* to *God*; and indeed is, though not *formally*, yet *æquivalently*, nay *eminently* verified of him. To bring this home, in that *God* is ſaid to *have mercy* on dying *Epaphroditus*, it implyeth thus much, that *God beholding* and taking *notice of*, was as it were *affected* with his imminent *danger*, having after a ſort a *friendly* pitty, and *motherly* yearning, or rather a *fatherly* good-will towards *him*. But this is not all that *mercy* includeth, and therefore know,

2. In *mercy* there is an *indeavour* to *relieve* him whoſe *miſery* it *condoleth*, as ſhe *ſuffereth with*, ſo ſhe *doth for*, and (according to her *ability*) either *helpeth* him to *beare* the *burden* by *putting* under her *ſhoulder*, or wholly *eaſeth* him of it by *removing* it from his *ſhoulder*. Hence the definition of mercy is well given to be *ſuch a compaſſion of anothers miſery, as puts upon a cheerfull imploying our power for the ſuſtaining him under, and delivering him out of it*. This is that which

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in a *proper* and genuine sense agreeth to *God*, whose *property* is to *deliver his* out of their *afflictions*, and *preserve* them from *destruction*: and this no doubt, is that which our *Apostle* here especially *intends* in this expression, *God had mercy on him*, that is, he did *remove* his *misery*, and *prevent* his *death* by *curing* him of that *sicknesse* which had brought him *nigh* to it.

Let the same minde be in us that is in *God*: when our brethren are under *sicknesse*, or any other *distresse*, to *have mercy on them*. It was our blessed *Saviours* reasoning with the *Pharisees*, though not altogether to the same purpose, *Which of you shall have an Asse or an Ox fall into the pit, and will not straightway pull him out?* Surely *one man* is of more worth then *many Asses*; and shall we not, in what we may, *succour* him when fallen into some grievous *sicknesse*?

That good *Samaritan* in the *Type* is no other than *Christ* in the *Truth*, who pityed and *healed man* when dangerously *wounded* by *sinne*, and as it was the *designe* of his *death* to cure mankinde of his *spirituall* sicknesse, so his *practise* in the course of his life to *go about doing good and healing*. If we call our selves *Christians*, whom should we *imitate* but *Christ*, by performing all *offices* of love to the *sick*, which lye within our Spheare? and if we have no *oyle* but that of *compassion*, no *wine* but *teares* and *prayers*, let them be *poured* into the wounds and *diseases* of thy *neighbour*; so shall we bee *Disciples of Christ*. But the *Text* leads us yet one *step* higher from *Christ*, as *man*, and as *God-man*, to *Christ* as *God*, acquainting us with *Gods mercy* to a *sick* man: and what more befitting *man* then to *imitate God* by practising this *God-like* worke of mercy. μέγα καὶ τίμιον ἀνὴρ ἐλεήμων, *a mercyfull*

Tristari de miseriâ alterius non competit Deo, sed repellere miseriam alterius hoc maximè ei competit. Aquin. par. prim. qu. 21. art. 3.

Nomen misericordiæ pro opere. Zanch. in loc.

Dicitur misericordia, quod miseriæ cujusdam est Remotio, Est. ibid.

οὐκ ἔστιν ἀτιμώτερος σοὶ τοῦ κτήνους ὁ ἄνθρωπος ὦ ἄνθρωπε. &c. Greg. Naz. Orat. 16.

ἄνθρωπος ὁ ἀδὰμ ἱερυσαλὴμ ὁ παράδεισος, ἱεριχὼ ὁ κόσμος λῆσαι οἱ πονηροὶ λόγισμοι καὶ ἡ παράβασις, σαμαρίτης ὁ χρίστος. Athanas. qu. 15. de parab. δὸς ἀντὶ μεγάλου προθυμίαν ἔι μηδὲν ἔχῃς δάκρυσον. Greg. Naz. Orat. 16. *A Christo dicti estis Christiani; nam eâ viâ qua Christus ambularet, & vos debetis ambulare.* Bern. Ser ad past. Pr. 20. 6. Sept. *Vere Magnus qui divini operis interpres est ut imitatur* Amb. in Ps. 118. τὶ ἄλλον καὶ οὐχὶ θεόν σε προσκαλεῖται γενέσθαι ὁ λόγος, οἱονεὶ μορφυθέντα τῶ τῆς θεότητος ἰδιώματι. Greg. Nys. de Beat. Or. 5. γενοῦ τῶ ἀτυχοῦντι θέος τὴν ἔλεον θεοῦ μιμησάμενος. Greg. Naz. Orat. 16.

man is great and honourable, and that for this reason chiefly, becauſe he is *like* to *God*, in which reſpect *Gregory Nyſſen*, and *Nazianzen* call ſuch a *man* a *God*, as having *ſtampt* upon him the *Character* of a *Deity*. *Bee yee therefore followers of God as deare Children*, is Saint *Paul*'s counſell in *generall*, *Be you mercifull, as your Father alſo is mercifull*, ſo our bleſſed *Saviour* adviſeth in *ſpeciall*: and yet more *particularly*, as *God had mercy on ſick* Epaphroditus, ſo let *us* on our *ſick* neighbour, by *viſiting* him, (if we can by our *skill* or *counſell* doe him good) however by *compaſſionating* him, and *interceding* with *God* in his behalfe.

Eph. 6.1. Luke 6.36

Nihil dignius quam ut homo ſit auctor ſui imitator, & ſecundum modum propriæ facultatis divini ſit operis executor. Leo de quadr. Serm. 5.

And becauſe this *duty* is that which (though ſo *honourable*) we are *averſe* from; give me leave to carry it a little further, & let you ſee it is *profitable*, as well as honourable. Not only that you may *follow God* in *mercy*, but that you may upon the like occaſion *obtain mercy* from *God*, *ſhew mercy* to others. It is a ſweet *promiſe* to feed on in a time of ſickneſſe. *The Lord will ſtrengthen him upon the bed of languiſhing, thou wilt make all his bed in his ſickneſſe.* That *bed* muſt needs be *eaſie* which *God maketh*, nor can he *faint*, whom *God ſtrengtheneth*; but to whom is it made? *him* and *none* but him *who conſidereth the poore*, ſo our Tranſlation, but the *Hebrew* word דל may as well be rendered *ſick*, one that is *weakned* by a *diſeaſe*: he who *conſidereth others* in their *ſickneſſe*, ſhall be *ſupported* by *God* in *his*. Which of us, beloved, doth not *deſire* that *God* may ſhew that *mercy* to *us* in our *diſtreſſe*, which he did here to *Epaphroditus*? But how can we *expect God* ſhould *grant* that to *us*, which we *deny* to *others*? *Bleſſed are the mercifull*, ſaith *Chriſt*, *for they ſhall obtaine mercy*: Be then oh man to thy ſelfe, a *patterne* of mercy, and ſhew with that *ſpeed*, and in that *degree*, *mercy* to thy *ſick*, weak, languiſhing *neighbour*, which thou wouldſt have *God* vouchſafe to *thee* in the *like* condition. But a little more to *unbowell* this Clauſe.

Pſal. 41.3 *Proſpicit puperi, ægro ægroto, attenuato.* Vatabl ibid. *Improbus petitor, qui quod alius negat ſibi poſtulat. Homo eſto tibi miſericordiæ forma, ſis quomodo vis, quantum vis, quam cito vis miſericordiæ tibi fieri, tam cito alii, tantum, taliter ipſe miſereto.* Chryſol. Serm. 43. Mat. 15.7. *Vita maris eſt ſimilis, namque ut mare vitæ procellas: Hæc habet & ventos naufragiumque frequens.* Anth. ſacr.

The *mercy* here intended (as you have already heard) was the *prolongation* of *life*, and *reſtauration* of *health* to *Epaphroditus*: and here a double *queſtion* falls in to be reſolved,

How this can be called a mercy? And

If a mercy in it ſelfe, yet how a mercy to him?

Queſt.

Qu. 1. It is a plausible *Objection* which is made, that *life* prolonged is no mercy, because it is a calamitous *continuance* in an *evil* world: what is this *world* but a *Coffer* of *Sorrows*, *Labyrinth* of *Troubles*, *Schoole* of *Vanity*, *Market* of *Fraud*, *Theater* of *Tragedyes*, *Floud* of *Teares*, and *Map* of *Ruines*? And can it be a *favour* for a man to *continue* long in a *place* of *miseries*? The *earth* we tread on, the *aire* we breath in, are as a *Sea*, wherein windes and *stormes* are ever blowing; and can it be a *favour* to be still *tossed* up and downe upon a *blustering* tempestuous Sea? Finally, this life is not a *life* but a *calamity*, yea, rather a *death* then a *life*, because so *miserable*: to *live long* is to be *long tormented*, and can this be a *mercy*?

ὐ βίος ἀληθῶς ὁ βίος, ἀλλα σύμφορα. *Philem.*

Tanta est tribulatio hujus miseræ vitæ, ut nec vita sit dicenda, sed potius mors, vel quippiam aliud morte deterius. Idiot de pati. *Quid est diu vivere nisi diu torqueri.* Aug. de verb. dom. Serm. 17

Answ. To all this it is *briefly*, but *fully* answered. That though there be many *evils* in the *world*, yet the *world* is not *evil*, nor is it *evil* to *abide* in the *world*. These *miseries* are only *accidental* to *life*, and so hinder not, but that *preservation* from *death* is a *mercy*. And therefore the *Greek* Fathers upon this *Scripture* do hence most rationally *confute* the *Manichees*, who affirme the *world* in its owne nature to *be bad*, τι λέγεις ὦ αἱρέτικε. so St. *Chrysostome*, ὦ μανιακὲ. So *Theophilact* in *particular*. *What sayest thou to this, oh hereticall Manichee?* If the *world* be *wicked*, and the *life* which we now live in it, how doth the *Apostle* call this a *mercy* of *God*, that he *lengthened Epaphroditus* his dayes? The *other life* is *better* than this, surely then *this* must be *good*, an *immature death* is threatned, and inflicted as a *judgement*, surely then the *continuance* of *life* must be a *mercy*, as those forementioned *Fathers excellently* argue,

Chryſoſt. } *in* Theoph. } *loc.* Ocum. }

καλὸν ἦ παρῆσα ζωὴ ἀυτὴ καθ' ἑαυτὴν. *Theoph. ibid.*

Life is a mercy, and yet *health* is a *greater* mercy. Λῶιον ὑγιαίνειν was written upon the porch of *Apollo*'s Temple, *health* is the *Princesse* of *earthly blessings*: and *Plato* tells us that ἄριστον ὑγιαίνειν was *sung* by every one to his *Harpe* at the *Schooles*, and at *Festivals*. *Beauty*, *riches*, *health*, were the *three things Pythagoras* said should *chiefly* be *implored* of the *Gods*; but among them *health* the *chiefe*: indeed, it is that which maketh *life* it selfe to be a *mercy*, since *non est vivere sed valere vita*, *To live is not so much to breath, as to be well.*

Aristot. Eth. l. 1. c. 8 Plat. in Gorg. Mart. Ep. 70. l. 6.

Mercies then they are (*especially*) when *conjoyned*, and being so

Una est catena quæ nos alligatos tenet, amor vitæ qui ut non est abujiciendus, ita miuendus est. Sen. Ep. 27.

so in their owne *nature*, ought so to be *esteemed* of by us: in which respect we ought to *pray* and *give thanks* for them as *blessings*. It is no lesse a fault to *undervalue*, then to *overprize* our lives and health: this *latter* (I confesse) is the more *common*, but the *former* is no lesse *culpable*: we must not be so much in *love* with *life* as to *dote* upon it, because it is *short*, yet we may so farre *love*, as to *desire*, and endeavour that it *may*, yea, with the *Apostle* here, *account* it a *mercy*, when *it is prolonged*.

Corpus infra animam est & quævis anima vilis excellentissimo corpore excellentior invenitur. Aug in Ps. 145.

I end this, If *deliverance* from *death* be a *mercy*, how *great* a mercy is *deliverance* from *hell*? If it be a *blessing* to have the *danger* of a *mortall disease prevented*, Oh what is it to have the *guilt* of our *deadly sinnes pardoned*? Finally, if the *health* of the *body* be a *favour*, how *choice* a benefit is the *soules health*? Surely by how much *hell* is *worse* then *death*, *sin* then *sicknesse*, yea, by how much the *soule* is *better* than the *body*, by so much is the *one* to be *preferred* before the *other*. *Oh my soule, thou wast sick, desperately sick of sinne, so sick that thou wast not only nigh to death, but dead in sinnes, and trespasses; but God had mercie on thee, he hath sent his Sonne to heale, to revive thee, by being himselfe wounded, nay, slain: and his spirit to cure, to quicken thee by killing thy sinne, and renewing thy nature. Thou art indebted to thy God for temporall, much more for spirituall: Blesse the Lord, oh my soule, for thy life of nature, health of thy body; but let all that is within thee praise his holy name for thy life of grace, and eternall salvation.*

Qu. 2. But it is further *inquired*, though this *recoverie* were a *mercy* in it *selfe*, yet how could it be so *to Epaphroditus* a godly man? Had it been deliverance *by death*, this were a mercy *indeed*; but deliverance *from death* seemeth rather an *injury* than a *courtesie*, πρὸς μὲν τὸν αἱρέτικον εὔκολον εἰπεῖν πρὸς δὲ τὸν χριστιανὸν τὶ ἐρῦμεν, we may easily *refell* the *Heretick*, but how shall we *answer* the *Christians* who *desiring to be dissolved* knoweth not how to *esteeme* the *deferring* his dissoluttion a *mercy*? Had *Epaphroditus* been a wicked man, it had been a *great* mercy to *spare* him, that he might *make* his *peace* with *God* by the practice of *faith* and *repentance*; but to *him*, whose *peace* was *alreadie* made, what *advantage* could the *prolonging*

Chrys. in loc. *Mors ponit finem omnibus, malis in hac vita, dat terminum malis in hoc sæculo, adimit omnem calamitatem.* Bern. de mod. viv. Serm 30.

longing of his *life* afford? *Death* it selfe to a *good* man is a *deliverance*, a *torall*, *finall* deliverance from all sorrow and misery for ever: And can that be a *deliverance*, which *keepeth off* our *deliverance? per Augusta pervenitur ad augusta*, This *red Sea* leads to *Canaan*; through the *valley* of *death* we passe to the *mount* of *glory*: And can that be a *mercy* which *retardeth* our *felicity?* Is it a courtesie for a man to be *detained* from his *wages*, and *held* to *labour?* to be *hindred* from *rest*, and *called* to *worke?* to be *withheld* from his *country*, and *wander* in a *wildernesse?* Finally, to be *kept out* of a *Palace*, and *confined* to a *Prison?* And yet, *all* this is *true* of a *godly* man, who when *nigh to death*, is called back againe to *live longer* in this *world*.

Moritur quidem justus sed secure, quippe cujus mors ut præsentis exitus est vitæ, ita introitus meli oris. id. Ep. 105. *Erit janua vitæ, initium refrigerii erit, sanctæ illius mentis scala & ingressus in locum tabernaculi.* Id. in serm.

Answ. To *answer this*, though upon those forementioned *considerations*, it *cannot* be denyed but that *death* is a *mercy* to a *Saint*; yet *those* hinder not, but that in *other* respects the *continuance* of *life* is a *mercy*, even to a *godly* man. As for that κοινὴ συνήθεια, which the *Greek* Fathers speak of, as if Saint *Pauls* language were more according to *custome* than *truth*, and that when he calls *recovery* a *mercy*, he rather speaketh as *men doe account*, than as *it is indeed*, it seemes to me somewhat *harsh*, that to τὸ κερδᾶναι Ψυχὰς, the *opportunity* of *gaining* more *souls* to *God*, which this *preservation* afforded him, is a farre more rationall *solution*. Upon this account it was Saint *Paul* looked upon the prolongation of his *owne life* as *needfull*: So he expresseth it in the former Chapter. And here, for the same reason, he calleth the *restauration* of *Epaphroditus* to health a *mercy*. To this purpose Saint *Hieromes note* upon the Text is very *apposite*, *Misertus est ejus ut majorem docendo colligat fructum, God had mercy on him*, that he, being a *Minister*, might by the *preaching* of the *Gospel*, *gather* in more *soules*, and doe more good.

Chrysost. } in Theoph. } loc

Chrisost. ibid. ἔλεον λόγει τὴν ἐνταῦθα ζωὴν Καὶ φάμην ὅτι δι' ἣν αἰτίαν ἄνω εἶπεν ἀναγκαιότερον δὲ τὸ ἐπιμεῖναι ἐν τῇ σαρκὶ δι' ὑμᾶς. Oecu. in Loc.

Obj. But you will *say*, this seemes not to be a full Answer: Indeed, had the *Apostle* said, *but God had mercy on you*, namely the *Philippians*, this would be very *suitable*; the *recovery* of a faithfull *Minister* is, no doubt, a *mercy* to the *People*; but still it remaineth a *doubt*, how the *Apostle* could say, as here he doth, *God had mercy on him*, to wit, *Epaphroditus*.

Phil. 1. 24. Hieron. in loc.

Repl. To which I reply, That the *opportunity* of this *service* was not onely a *benefit* to the *Church*, but a *mercy* to *him*, in as much as by this meanes.

Considerandum est non esse parvam dignationē quum se Deus in nobis glorificat. Calv. in Io.

1. He became a *greater instrument* of *Gods glory*; It is an high *honour*, which *God* vouchsafeth to that man, whom he makes *use* of to *serve* and *honour* him; and to a *pious* soule *nothing* is *dearer* than *Gods glory*, desiring rather to *glorify God* than to be *glorifyed with him*: this Saint *Paul* declares to his *hope*, yea, his *earnest expectation*, that *Christ might be magnifyed in his body whether by life or death.* No wonder then, if considering how much *Epaphroditus* his *life* might *conduce* to *Gods glory*, he *reckoned* it as a *mercy*. Besides,

Phil. 1. 20.

Qui Christo vivunt, felicitèr in spem gloriæ cœlestis exercentur. Calv. ibid. Dan. 12. 2.

2. He *increased* his *owne reward*; the *longer* a *good man*, especially a *goood Minister* liveth, the *more* sinners he *converteth*, and *they that turne many to righteousnesse*, saith *Daniel*, *shall shine as the starres for ever and ever*, nay, *every soule* that a faithfull *Minister winnes* to *God*, is as a new *gemme* added to that *Crown*, which shall one day be *put* upon his *head*.

Act. 20. 35.

Thus then the *case* stands; *Epaphroditus* indeed, by *dying*, had *received* his *reward*, but by *living* he *did* the more *service*; by *dying* he had *obtained glory from God*, but by *living* he *brought glory to God*: and our blessed *Saviour* saith, *It is a more blessed thing to give than to receive*; by *dying* he had *enjoyed* his *recompence sooner*, by *living* he *made* it *greater*, *that* would have *accelerated*, but *this augmented* it, so that even in respect of his *owne* future *happinesse* he was no *loser* but a *gainer* by the *prolonging* of his *life*, and therefore most justly doth Saint *Paul* say, *God had mercy on him.*

Briefly, and yet *clearely* to state the whole matter.

Life and *death* may be *considered* and *compared* foure wayes,

1. In their formall *nature*, and so *death* is a *privation*, *life* a *position* of *good*; and therefore *death evil*, and *life good*,

2. In their *Causes*, *death* is a *fruit* of *sin*, *life* an *effect* of *love*; our *wickednesse* deserved the one, *Gods goodnesse* conferreth the other; in which respect, *death* is *threatned* as a *punishment*, *life promised* as a *reward*.

3. In their naturall and proper *effects*, *death* bereaveth as well

well *godly*, as *wicked* men of the *ſociety* of *friends*, *poſſeſſion* of their *eſtates*, yea, all the *comforts* which this world affords, whereas by *life* we have the *fruition* of them continued to us, ſo that in this regard alſo, *life* is farre *better* than *death*, even to a *good* man.

4. Laſtly, in their accidentall *conſequents*, when a *wicked* man *dyeth* there followeth *torment*, but whileſt he *liveth* there is *hope* of his *repentance*, yea, many times it ſo falls out, ſome *come* into the *Vineyard* at the *eleaventh houre*, and to ſuch *life* is a *choice* mercy indeed: when a *godly* man *dyeth* he is *carried into Abrahams boſome*, *placed* in a ſtate of *bliſſe*; but by *living longer* he *honoureth God*, *edifieth* the *Church*, *worketh* out his *ſalvation*; he gaineth both the more time to *prepare* himſelfe for, get *aſſurance* of, yea, make an *addition* to his future glory, and therefore in *this* likewiſe, and ſo in *all* compariſons *life* hath the *preheminence*, and the continuance of it is juſtly called by the *Apoſtle* a *mercy*.

To cloſe up this, *life* continued, *health* reſtored, are *mercies*; oh let not us by *abuſing* them to *ſinne* turne them into *judgement*, who can *believe* it? and yet we may often *ſee* it, men change *bleſſings* into *curſes* by their iniquities, and as *Pariſienſis* excellently expreſſeth it, *Ipſa beneficia ſibi faciunt pœnalia & inſtrumenta contra ſeipſos divinæ juſtitiæ*, *They make benefits to become puniſhments*, *and the fruits of Gods mercy inſtruments of his juſtice*. The truth is, it was not ſo much *life* as the right *uſe*, Saint *Paul* conceived *Epaphroditus* would make of his life, which moved him to *call* it a *mercy*, *Multis periculo & peſtilens ſanitas fuit qui tutius ægrotaſſent*: Indeed theſe things are *good* or *evill* to us according as we *imploy* them. It had been a *greater* mercy to many *impenitent* ſinners that they had continued *ſick*, or *dyed*, then that they were *recovered*. Let us therefore *lay out* our *life*, our *health*, according to our ſeverall places, in *Gods* ſervice, ſo ſhall it prove *glory* to *God*, *benefit* to *others*, and a *mercy* to *us*: *Oh my ſoule*, *thou haſt received*, *as it were*, *a new life*, *improve it in new obedience*; *health is reſtored to thy body*, *imploy it in the ſervice of thy God*: *why ſhould thy honey be turned into gall*, *thy ſhield into a ſword*, *thy delicates into poyſon*? *Oh let thy life be expended by thee*, *as it was intended*

Quis hoc credere queat, nimirum naturam rerum iniquitatibus noſtris, &c. Salv. de Gub. l. 6. Pariſ. de Univerſo prim. part. pars tertia. c. 9. Petrarch dial. de valet. corp. *Eſt perniciosa ſanitas quæ ad inobedientiam ducit.* Bern. de inter dom.

by God; so shalt thou have cause to take up the Apostles language, God had mercy on me. And thus much shall suffice for the second particular, I hasten to the

3. *Opportunity* of the *time*, which is the last branch implyed in the *exceptive But*. And a *comfortable But* it is; indeed, the *sickness*, like a *flood* was *carrying* him away, *God* puts in a *But* and *stops* its current; *Epaphroditus* was *falling* into the *pit*, *But God reacheth* forth an *hand* to *uphold* him. *God* doth not *so preserve* him that the *sickness* should *not come*, nay, when it is *come* he doth not *hinder* it from *increasing*, but when it is *come* to the *height*, then he *rebuketh* the *disease*, and saith, *hitherto thou shalt come and no further*. All *hopes* of his *recovery* in *mans eyes* are *perished*, and lo, he is *raised* by the *hand* of *God*. *Means* either are *not afforded*, or however *unable* to *help*. *God* becommeth his *Physitian*, and *commandeth* the *cure*. It lets us see thus much, that

Jo. 5.7. *En horam tuam domine, adesenim deus cui homo deest.* Velasq. in Phil. *Herodes gentis judaicæ invasit regnum, libertatem sustulit, prophanavit sanctas; quicquid suetus est, abolevit, merito ergo genti sanctæ quia humana desunt, divina succurrunt.* Chrisol. serm. 116.

When all hopes are liveleſſe, and helps ſeem fruitleſſe, then is the ſeaſon of Gods deliverance. That *childs* condition is very *ſad*, *whom the father and mother forſake*; but then the *Pſalmiſt* finds *God ready* to *take him up*: And the *cauſall* particle in the Originall is very conſiderable, not onely *when*, but *becauſe* he was as a *forſaken* babe, *God* vouchſafeth to *protect* and *provide* for him; our *extremity* being not onely the *opportunity when*, but a *motive why* God will deliver. It was a dolefull *complaint* which the poore *Creeple* made to *Chriſt*, ἄνθρωπον ἔχω, *I have not a man to put me into the poole*, but even that *narration* is an efficacious *prayer*; *The abſence of mans help, being the ſeaſon of Chriſts preſence and ſuccour*. Saint *Paul* ſpeaking of our bleſſed Saviours *Incarnation*, ſaith, it was *when the fulneſſe of time came*; if you will know when that full time was, the *Evangeliſt* anſwereth, it was *in the dayes of Herod the King*: and if with *Chryſologus* you looke into thoſe dayes, you ſhall find them *dayes* of extreame *miſery* to the *Jewiſh* Nation, their *Temple profaned*, *Liberty ſuppreſſed*, *Worſhip aboliſhed*, and the *whole State full of confuſion*. In thoſe *dayes* was the *fulneſſe*, becauſe indeed the *fitneſſe* of time come for him, who was the *Redeemer*, to *appeare*, and the *horne of ſalvation to be raiſed up*. In which reſpect the *Meſſiah* is called by *Moſes* a

ſit

fit man, or according to the *Originall*, *a man of opportunity*. *Thy way oh God is in the sea, and thy paths in the great waters*, saith the *Psalmist*. By which expressions no doubt he *chiefly* intends (as appeares by what followeth) to *note* the imperceptible *secrecie* attending upon many of *Gods* dispensations, so that we can *no more discerne* the *reason* of them, than we can any *impression* of a *ships passage* in the *Sea*, but yet withall it is not an improbable *allusion* to understand *Sea* and *great waters* representing doleful and *perillous* distresses: Gods usual course being to *manifest* himself not in the *shallow* river of a *slight* trouble, but the *deep* sea of some *desperate* calamity. The *Disciples enter into a ship*, but *Christ comes not*, the sable *mantle* of the *night* covers them, and *Christ cometh not*, the *winde* bloweth, the *storme* rageth, the *waves* arise, and *yet Christ appeareth not*, but when they have *rowed* 25. *or* 30. *furlongs, being farre from land*, and in the *depth of danger*, then they *see Jesus walking on the Sea*, and drawing *nigh* to the *ship* to *succour* them. To this purpose is S. *Cyrills* observation upon this *storie*, *Christ* doth not presently at the *beginning* of the storme *appeare* to his *Disciples*, but when they had *rowed far from land*. *Christ* is not alwayes at *hand* upon the first *onset*, but when through *prevailing fear*, & almost over-whelming *danger*, our *spirits* begin to *fail*, then he *breaks forth* as it were in the *midst* of the *waves*, *calming* the *storm*, *expelling* our *feare*, and *preventing* our *ruine*.

Psal. 77. 19.

Ioh. 6. 19. ἐπιτήρει ὅπως οὐκ εὐθύς ἀποπλεύσασιν οὐδὲ ἐν ἀρχῇ τῶν κινδύνων τοῖς ἐν τῷ σκάφει χρίστος ἐπιφαίνεται. Cy. Alex. in Joh.

It is very observable in that hundred and seventh *Psalme*, when the *Prophet* celebrateth *Gods* goodnesse to *severall* sorts of men in their *dangers*, that their *deliverance* was not *vouchsafed* till their *danger* appeared *remediless*: of travellers it is said, they *wandered so long in the wildernes, till by reason of hunger and thirst their soule fainted in them, and then*, not till then upon their *crying the Lord delivered them*; The *Captives* are said to *sit in darknesse and the shadow of death, by reason of their bonds*, yea, to *fall downe and none to help them*, and *then* this *want of help obtaineth help*, at their earnest *cry God saveth them out of their distresse*; when *sick*, men are brought so low that their *soule abhorreth all manner of meat, and they draw nigh to the gates of death*, then *God sendeth his Word and healeth them*: finally, the *Seamans soule is melted because of trouble, they reele*

Psal. 107. 3, 4, 5. ὁ δὲ χωρισμὸς τῆς δυναμεως εὑρεθείη βοήθεια. Greg. Nyss. Tract in Ps. ver. 10, 12, 13. ver. 18, 20.

to and fro, and ſtagger like a drunken man, yea, are at their wits
Ver. 26.27,28, 29. *end*, not knowing what courſe to take, ere *God begins* to *make the ſtorme a calme*, and ſo *bringeth them out of their diſtreſſe*. Thus God, as he can, ſo uſually he doth help *at a pinch*, when *Jacob* wants *bread* at *home*, *Joſeph* is *heard* of *abroad*: when the *Prodigall* wants *abroad*, he is *minded* of *going home*; and
Pſal 142.4. when we looke with *David on the right hand*, and *there is no man*, yea, on the left hand, nay round about us, and all refuge faileth us,

Reſtat iter cœlo,

we may *looke up* to *God*, and *God* is ready to *looke downe* from *heaven* and *help us*.

And now if you ſhall inquire *why God* is pleaſed to cull out *ſuch a time* of ſuccour, when in *extreame* perill, of *curing*, when *ſick nigh to death*: I *anſwer*, it is both in reference to *himſelfe* and *us*.

In regard of *himſelf*,

1. *Partly* that it may appeare to be *his worke*, Thoſe effects in the production of which, God is as it were *cauſa ſocia a copartner*, making uſe of *probable* meanes, too often the *inſtrument* is *more* looked upon than *God*; but thoſe effects wherein he is *cauſa ſolitaria*, the ſole agent (effecting them as it were by his owne hand) enforce men to acknowledge it is *his doing*. *Quando humana omnem ſpem negant, tunc divina diſpenſatio clare fulget*, In the *day*-time, when other *ſtarres* appeare not, we know the *light* which *ſhines* is onely from the *Sun*; ſo when *ſecundary* meanes ſucceed not to *whom* but *God* can the *patient aſcribe* his *recovery*? and for this reaſon,
Velaſq. in Phil. *Permittit deus creſcere pericula ut periclitantium merita augeantur: extremè autem periclitantibus opem ferit ut ſuam potentiam demonſtret.* Mend. in lib. 1. Reg. cap. 2. n. 6. *ne opus cœleſtis dextræ aſſignaretur virtuti humanæ*, that the *creature* may not *rob* him of *his glory*, *he cheſeth* that *time* to deliver when the creature can afford *no* ſuccour.

Pſal 17. 7. Θαυμάσωσον τὰ ἐλέη σου. Sept. *Mirifica miſericordias tuas.* Vulg. 2. *Chiefly*, that in ſuch works he may appear *to be a God*, in as much as his *Almighty* power and mercy, hereby become *illuſtrious*: it is the prayer of *David*, *ſhew thy meruailous louing kindneſſe*; the *Septuagint* and *vulgar* (agreeing in this with the *Hebrew*) render it, *make thy mercyes wonderfull*, and ſurely when our *miſery* is moſt *dolefull*, *Gods mercy* is moſt *wonderfull*, and therefore, ſaith Saint *Gregory*, *we moſt admire Gods benignity*,

benignity, when we call to minde our calamity: indeed *God* bringeth us *nigh to death*, that we may *know our selves* how fraile and mortall we are, that he may *know us*, or rather *make knowne to us and others* our *graces*, and when we are *nigh to death* he hath *mercy*, that we may *know him*, not onely *speculatively*, but *experimentally*, how *great* and *mighty*, how *good* and *gracious* he is: The truth is, *Omnipotenti medico, nullum vulnus insanabile, No wound is incurable to this omnipotent Physitian*: and that he may appeare to be so, he often *deferreth* the cure till *humane* skill and helpe *faileth*. In *such* deliverances, the *characters* of *Gods almighty* goodnesse are *plainly* written so, that the blind *Egyptians* can *read* them; and therefore seeing the *Israelites* escape an imminent danger they acknowledge the *Lord fighteth for them*.

Tunc nobis misericordiæ dei mirificantur cum nobis ad memoriam miseriæ nostræ revocantur. Greg hom. 18. in Ezech.

Nihil extat quod Dei potentiam vineat, nihil quod omnipotenti illi nutui obsistere valeat. Sophr. Arch. hom. in Bible pat.

In respect of *us*, that the *deliverance* may be the more *acceptable* to *us*, as well as *honourable* to *him*, *To every thing*, saith *Solomon*, *there is a season*, and indeed it is the *season* that putteth a *beauty* upon *every thing*; in this regard, that of the Prophet *quam speciosi, how beautifull are the feeet of him that bringeth good tidings*, is rendered by *Tetullian*, *quam tempestivi, how opportune*, that which is *seasonable* being ever *beautifull*; indeed in every opportune mercy there is a *double* beauty, the *one* in the *thing* conferred, the *other* in the *time* of conferring it. It is the *prayer* of the *Church* to *God*, *Gird thy sword upon thy thigh with thy glorie and thy majesty*, which latter words the *vulgar* latine reads *cum specie tua & pulchritudine tua*, that is to say, *with thy beauty and thy beauty*: and this is then most fully verified, when *God girds his sword* to *defend* his *Church* in her *lowest* misery, and *offend* his *enemies* in their *highest* insolency. It is a *sweet* and choice expression of the *Prophet*, *The Lord will wait that he may be gracious*, which though it be *chiefly* intended of his *forbearing judgement*, yet it is no lesse true of his *withholding mercy*: God therefore oft times *delaying*, that he may *appeare* the *more gracious* in *bestowing* deliverance; so true is that of the *Father*, *Deus cum differt non negat sed commendat dona, God in suspending intends not to deny, but onely to commend his mercy*. *Abrahams childe* was more *welcome* at *seaventy*, than if he had been given at *thirty*, and the same

τὶ τούτου θαυμασιώτερον ἢ μέιζον τῆς τοῦ θεοῦ μεγαλονοίας τεκμήριον ὅταν ἐκ τῶν ἀπόρων θέλη πόρον δοῦναι τοῖς πράγμασι. Greg. Naz. Orat 32. Isa. 52. 7. Tertul. contra Mar. l. 5. c 2. Psal 45. 3. Isa. 30. 18.

ἦν γὰρ οὕτω καὶ χαριεστάτην τοῖς κινδονεύοσιν ἐπιδοῦναι τὴν σωτηρίαν πᾶσαν αὐτοῖς τὴν ἐπὶ τὸ

Isaac

ζῆν ἐλπίδα προαποτεμούντος ἤδη τοῦ φόβου. Cyr. Alex. in Joh. 6. 19.

Isaac had not beene so *precious*, had he not been as *miraculously restored* as *given*. *In fine*, the *language* of a *depopulating* warre is the best *rhetorick* to *extoll* the *blessing* of *peace*, how *welcome* is a *calme* to the *Marriner* after a *blustering* storme? and *health* is never so *amiable*, as when it brings *letters of commendation* from a *long* and *dangerous sicknesse*.

To apply this, It is a *meditation* which should encourage us to *trust* in *God*, even when *things* are at the *worst*, and though all other succours faile, not to let goe our hold of him: As *Apelles* striving to paint a *drop* of *foam* falling from a *Horses* mouth, after long study, *despairing*, let his *pencill* fall, and that *fall* did it, *Quod assequi non potuit casus expressit*, effecting by *chance* what he could not by *art*, and when both *nature* and *art* can goe *no further*, divine *providence* undertaketh, nay, *effecteth* the *worke*, and therefore, as the *Apostle* saith of *joy*, I say of *hope*, *hope alwayes in the Lord*, indeed, *magna indolis est sperare semper*, it is an argument of an *heroick* minde, to hope *alwayes*, and of a *pious* minde to place that *hope* on *God*; *David* saith of *himselfe*, I *have hoped in thy word*, the *Septuagint* read it ἐπήλπισα, and the *vulgar* Latine accordingly *supersperavi*, which as S. *Ambrose* interpreteth it, is *ad sperandum semper crescere & spem spei adjungere, to add hope to hope, & that even then when affliction is added to affliction*: Excellent to this purpose is that *counsel* of the *Greeke* Father, *When externall means are least, let thy confidence be greatest, for then God displayeth his power most, not at the beginning, but when things are desperate, for this is the season of divine help*. It is our great *fault* that in *dismall* dangers we *open* the *eye* of *sense*, and onely *pore* upon the *extremity* of the *trouble*, whereas it becometh a *Saint*, even then to *open* the *eye* of *faith*, and *looke* upon the *energy* of *Gods power*.

Erasm. simil.

Phil. 3. 1. Flor. l. 4. c. 8.

Justus semper sperat & in adversis positus & frequentibus afflictus aerumnis dispera e non novit. Ambr. in Ps. 118. oct. 19.

ὅταν εἰς ἀπορίαν τὰ πράγματα ἐμπέσῃ τότε μάλιστα ἐλπίζε. &c. Chrys. in Psal. 117.

And to carry it one step further, Let even the *depth* of *misery* be an *incouragement* to our *confidence*, in as much as that is a *time* of deliverance: when the *night* is at the *darkest*, we know *day-break* is *nearest*, the *lownesse* of the *ebbe* argueth the *flowing* in of the *tide* to be at hand: so may we *conclude* divine *succour approaching* from the *premisses* of a grievous *calamity encompassing*. We read in the *vision* of the *wheel*, which *Ezekiel* saw

Ezek. 1. 16.

laid him by the *rivers* brinke with no other *shelter* but an *arke of bulrushes*: how *likely* is this helplesse *Babe* to be *starved* with *cold*, or *tumble* into the *river*, or be *devoured* with a wild *beast*? *But behold*, whilest the *childe* is in this imminent *danger*, and the *parents* in perplexing *feare*, *providence* so ordereth it, that *Pharaoh's daughter* becometh as a *mother* to the *child*, and the *childes mother* is appointed to be his *nurse*, whereby his *life* is preserved.

Quid mirabilius contingere potuit illa, quæ cum dolore puerum exposuerat, nunc cum gaudio eum recipit. Fer. Com. Exod 2 8. Exod 14 21. *Aquæ quæ timebantur dextrâ lævâq; famulis dei muros effectæ, non solum perniciem nescivunt, sed & munimen exhibent.* Orig. hom. in Exod.

How *nigh* in all probability was the *Israelites destruction*, when *before* them a *Sea*, through which there could be no *wading*, on either *side mountaines*, over which there was no *climbing*, behinde them a mighty *hoste*, *with* whom there is no *contesting*, and yet *from* whom no meanes left of *escaping*. *But loe*, in this *depth* of *misery God* hath *mercy* on them, even to a *miracle*; the *sea divideth*, and at once becometh the Israelites *passage*, and Egyptians *grave*.

Patienter & sustinuit absorberi Jonam à ceto non ut absorberetur & in totum periret, sed ut evomitus magis, subjugaretur Deo, & plus glorificares deum qui insperabilem salutem ei donasset. Iræn. adv. hær. l. 3 c. 22. *O martyrium & sine passione perfectum, sævis passis satis exusti sunt, quos propterea Dus texit, ne potestatem ejus mentiri videremur.* Tertul. Scorp. cap. 8. *Venit Leo & liberavit leonem*

How *small* did the *distance* seeme betweene *Jonah* and *death*, when the *mercifull marriners* were *enforced* for *saving* their *owne* lives to *cast* him into the *mercilesse Sea*, and yet there he *sinketh not*, a *divine hand* as it were *holding* him by the *chinne*, when in the *Sea swallowed* by a greedy *Whale*, and there hee *dyeth not*; *God* would not *deliver* him from the *tempest*, he will from the *whale*; that which was most *likely* to *consume* him becometh the *means* to *preserve* him, within *three dayes* the *Whale* delivereth him *safe*, *whole*, and *alive* upon dry *ground*.

Who ever *thought* to have seene those *three worthies alive* after they *fell downe bound into the midst of a fiery burning furnace*? *But behold* a *martyrdome effected without dying*, whilest a *fourth like the Sonne of God appeareth*, at whose *command* the *fire forgetteth* to *burne*, or so much as *scorch*.

Who did not *expect* but that *Daniel* being *cast into a denne of ravenous Lions*, should be *devoured* before the next *morning*, nay, the next *houre*? *But see*, the *Lyons mouthes are stopped by an Angel*, and since they cannot feed *Daniel*, are forced to *keep a fast with* him.

Were not *Paul* and his *company* in great *jeopardy* of *death*, when the thick *clouds* had for *many dayes obscured* the light of

Sun and *Starres* from them, the violent stormes exceedingly tossed the *Ship*, enforced them to *cast* out the *goods*, yea, every *moment* they expect *themselves* to be made a *prey* to the roring *waves*, *all hope that they should be saved being taken away? but behold*, that night *an Angell of God standeth by Paul*, and from *God assures him of his and their preservation.*

To come yet *nearer* to the *instance* of the *Text*:

It was no slight *sicknesse* afflicted *David*, when he said, *My heart panteth, my strength faileth me, as for the light of mine eyes it is gone from me*; the *disease* (it seemeth) had *seized* upon all his *spirits*, his *animals* in the *dimnesse* of his *eyes*, his *naturall* in the *failing* of his *strength*, his *vitall* in the *panting* of his *heart*; and surely then *it* must needes *bring* him very *nigh to death*; yea, it seemeth *David feared* it, which made him so earnestly pray against it in another *Psalm*: But when *death* is *near*, *God* is *neare* too, *hearing* his *prayer*, and *preserving* his *life*.

It is said of *Hezekiah*, that he was *sick unto death*, the *disease* was *such* that he *reckoned his bones should be broken, and an end made of him*, yea, he *received* a *sentence* of *death* from *God* by the *Prophet*, *Set thine house in order, for thou shalt dye and not live*: *But* that *threat* was onely like *Abrahams precept*, not a *declaration* of what *God intended* to doe, but onely a *probation* to try what *Hezekiah* would *doe*; and therefore notwithstanding the *disease* was *deadly*, *God* becometh his *Physitian*, prescribeth a *plaister of figgs*, and *Hezekiah* is *healed*.

The *Centurions* Sonne is visited with a *Feaver*; that *Feaver* bringeth him to the very *point of death*, when as at the *Centurions* intreaty, *Christ* with a *word commands* his *recovery*.

That *womans* condition was *desperate*, when she was at once brought *low* in *estate* and *body*: her *goods* are *gone*, her *disease continueth*, the *Physitians* have *emptied* her *purse*, but cannot *stay* her *flux*, nor is there any likelyhood but that this *sickness* will at length *bring* her to her *grave*. *But* her *deplorable* state is a fit *occasion* for *Christ* to magnifie his *mercy*, whilest by a *believing touch* of his *garment* he maketh her perfectly *whole*.

Finally, *Martha* sends *Christ* word that *Lazarus is sick*; *Christ delayeth* to *come*, onely lets her know *this sicknesse should be*

ab ore leonis: Rab. in Lap. super loc. Ὅ σον κατὰ τὴν φύσιν τοῦ πραγματος ἀπώλοντο ἀν ἀλλ' ὁ θέος ἐκώλυσεν. Chrys. in Act. *Quod genus morbi & naturæ vires attinet prorsus esset moriturus nisi singulari dei consilio servaretur.* Musc. in loc. *Solo jussu salutē reddidit qui voluntate omnia creavit.* Greg. Mag. in Evan. hom. 28. *Post certamina desperata medicorum post medicamina sumptuosa, post inanem & antiquissimā curam ubi ars et peritia defe erat jam curantum ubi languentis omnis jam consumpta fuerat substantia ipsi authori reverendum vulnus non casu sed divinitus occurrit, ut quod humana arte tot annis curari non potu-*

be for Gods glory: being *ſick* he *dyeth*, *dying* is *buried*, and having been ſome dayes *buried* he *rotteth*, nay *ſtinketh in the grave*; and *now* is the *time* come for *Chriſt* by his powerfull *voice* to *raiſe* him from the ſleep of *death*, and bed of the *grave*.

Loe here, *more* than a *Jury* of *textuall* witneſſes, to which many *more* might be *added* (*beſides* this in the *Text*) all *aſſerting* this *truth*, and thereby *aſſuring* our *faith* of *Gods deliverance* in the worſt *extremity*. To all which give me *leave* to *adde one more*, even my *owne* late *experience* of *Gods marvailous kindeneſſe* vouchſafed to me.

It is not many *weekes* agoe ſince it *pleaſed* the wiſe *God* to *viſit* me with a ſore and violent *Feaver*; that *Feaver* ſo *exhauſted* my *ſpirits*, and *enervated* my *body*, that I might well *take* up *Davids* expreſſion, *There was but a ſtep betweene me and death*: Much about that *time* when the *dayes* of the *yeare* are at the *longeſt*, the *dayes* of my *life* ſeemed to be at the *ſhorteſt*. Thus was the *firſt* part of this *Text verified*, *I was ſick nigh to death*, indeed *ſo nigh*, that I was *as a dead* man in the *opinion* of the *learned*, yea, actually *dead* and *buried* in the *report* of the *vulgar*, and truly I had *ere this* beene not onely *foure dayes* with *Lazarus*, but *more* than *four weeks putrifying* in the *grave*, had not *divine goodneſſe* prevented: *But God had mercy on me*, and ſo the *other part* of my *Text* is likewiſe fulfilled: when the *ſickneſſe* had almoſt *weighed* me downe into the *pit*, *God* was pleaſed to *put* a *graine* of *mercy* and *turne* the *ſcale*, ſo that *I* am here (beloved) *this day*, before *God*, *Angels*, and *men*, as a *bird eſcaped* out of a ſtrong *ſnare*, as a *prey plucked* out of the *jawes* of a devouring *Lion*, as a *brand ſnatched* out of the *fire* of a burning *feaver*.

What therefore *remaineth*, but that as in the *beginning*, ſo now in the *cloſe* of this *diſcourſe* I *take* up a *gratulation*, *Bleſs the Lord oh my ſoul, and let all that is within me praiſe his holy name*; when I *forget* to *mention this deliverance*, *let my right hand forget its cunning*; when I *ceaſe* (as *opportunity* offereth it ſelfe) to *publiſh this mercy*, *let my tongue cleave to the roofe of my mouth*; nor yet would *I* be *alone*, in this work of *praiſe*; do *you* (all you here preſent) *joyne* with me. I doubt not but *many*, the *moſt*, nay

it, ſola fide & humilitate curatur. Chryſol. Serm. 33. *Videtis quemadmodum dat locum morti, licentiam dat ſepulchro, corruptioni poſſe permittit, nec tamen nil put edini, nil fœtori: atque ut Tartarus rapiat, trahat, habeat, admittit; atque agit, ut humana ſpes tota pereat, et tota vis mundanæ diſperationis accedat, quatenus quod futurus eſt divinum ſit, non humanum.* Chryſol. ſerm. 63.

1 Sam 20.3. *June* the 10. my diſeaſe was at the higheſt.

Pſal. 103. 1. 137. 5, 6.

nay *all* of you in ſome *kinde*, at ſome *time* or other, have had *experience* of eminent *deliverances*: oh *call* them now to *mind*, & let your gratefull *remembrance* come up as a *memoriall before the Lord*: I doubt not but *many* of you, yea, *very many*, did *put* up *prayers*, fervent prayers at the *throne of grace* for this *mercy* (which I now *celebrate*) my *recovery*. Indeed *brethren*, I look upon my *health*, as S. *Paul* on his *preſervation*, as a *gift beſtowed on me by the meanes* (to wit, for the ſakes and prayers) *of many*; and ſurely as *prayers* have been *made*, ſo fit it is *thankſgiving* ſhould be *returned* by *many* on *my behalfe*, it were a *ſhame* to be *zealous* in *begging* and *cold* in *bleſſing*; to *cry* aloud *give us our dayly bread*, and onely *whiſper hallowed be thy name*. *Bleſſed* therefore be the *Lord God* of his unworthy ſervant, *who alone doth wondrous things*; yea, *bleſſed be his glorious name for ever*, and let all that have beene *petitioners for* me *ſay with* me at *leaſt* in their *hearts*, *Amen*, *Amen*.

2 Cor. 1. 11.

Pſal. 72. 18, 19.

And now my *Dearly beloved Pariſhioners*, *and freinds in the Lord*, what is my *deſire*, but that *you* may have *cauſe* in *alluſion* to the following *words* of this *verſe*, to ſay, *God had mercy*, *not on him onely*, *but us alſo*; that *my preſervation* may be for *your edification*, as well for *my conſolation*: that *you*, who have *already* found *benefit* by my weak *Miniſtery*, may be more *ſtrengthned*; and thoſe, who have heretofore been *unprofitable*, may now be *bettered*. Which that it may be ſo, it ſhall be *my endeavour*; let it be *your prayer* for me, *that I may doe this worke of Chriſt more diligently and faithfully than ever*; it ſhall be *my prayer* for you, let it be *your endeavour* to *heare the word of Chriſt more attentively and obediently for the time to come*. So ſhall *you* have *cauſe* to *bleſſe God* for *me*, and *I* to *bleſſe God* for *you*. Yea at that *laſt* and great *day* you ſhall have *joy* in *me*, if my *preaching* become a *meanes* of your *converſion* and *ſalvation*; and *I* ſhall have *joy* in *you*, whoſe *converſion* and *ſalvation* ſhall prove an *increaſe* of my *reward*, and an *addition* to my *glorie*. Which God grant, &c.

FINIS.

Thankfulnels in Grain.

OR,

A GOOD LIFE THE BEST RETURN.

Delivered in another Sermon on the ſame occaſion in St. *Dionis*, *Back-Church*, Aug. 14. 1653.

By NATH. HARDY, Maſter of Arts, and Preacher to that Pariſh.

Deut. 10. 12, 13.

And now Iſrael, *what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his waies, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul? To keep the Commandments of the Lord, and his Statutes which I command thee this day for thy good.*

Aug. Meditat.

Oportet me Domine tantò magis tibi gratioſum & devotum ad ſerviendum promptiorem exiſtere, quanto me de tantis beneficiis obligatiorem conſpicio in reddendâ ratione.

Bern. Serm. cont. ingratitud.

Non verbo tantum, vel linguâ, ſed operè & veritate exhibeamus nos gratos ei qui dator gratiarum Dominus Deus noſter, qui eſt benedictus in ſecula.

LONDON,
Printed by *T. W.* for *Nath. Webb*, and *Will. Grantham*, at the ſign of the *Black Bear* in St. *Paul's* Church-yard, near the little North-door. 1654.

(4). 52 p

Sermons preached by Nethanael Handy, *M. A. and Preacher to the Parish of St.* Dionis Back-Church.

Justice Triumphing, or, *The Spoylers spoyled*, A Sermon preached on the 5th of *November* in the Cathedral Church of St. *Pauls*.

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Two Mites, or, *A gratefull acknowledgement of God's singular goodness*: In two Sermons, occasioned by the Author's late unexpected Recovery from a desperate Sickness.

Printed and are to be sold by Nath. Web, *and* Will. Grantham, *at the black Bear in St. Paul's Church-yard, near the little North-door.*

To the Right Worthy, and his much Honoured Lady, the Lady *Mary Saltingstall*, present prosperity, and future felicity.

Good Madam

Have now *fulfilled your desire* in *publishing* these weak *notions*. I hope you will *pardon* me that withall I *fulfill my own desire*, which is by these *lines* to let the *World* know my singular *obligations* to your *Ladyship*.

Among those many *graces* which adorn your truly Christian *life*, your cordial *love* to the Orthodox *Dispensers* of the *Gospel*, is not the *least*; and it is so much the more *amiable*, because in this *apostatizing age*, wherein the *love* of *many* waxeth *cold* towards, and the *rage* of some groweth *hot* against them.

Indeed as for my *own particular* I have far *less reason* to *complain* than *many* others of my *Brethren*, and those far *more deserving* than my self; it having pleased Almighty *God* both to *restrain* my *Enemies*, and *multiply* my *Friends* beyond *expectation*.

And truly, next to the infinite *goodness* of my *God* (*which* I desire for ever to *celebrate*) and the no less faithfull than skilfull *endeavours* of my worthy *Physicians* (*which* I shall alwaies *acknowledge*) I must *attribute* my late (almost *miraculous*) *recovery*,

very, to the fervent *intercessions* of my affectionate *Friends* at the *Throne of Grace* on *my behalf*.

To them all I *return* my *hearty thanks*, and *promise* my *daily prayers for them*, and more *especially for you* (my *honoured Lady*) whom I have reason to *esteem* as *none* of the *meanest* among them, That your *health* may be *prolonged*; and your *troubles ended*, your *Children blessed*, and your *comforts enlarged*; finally, that you may *sparkle* as a *Diamond* here in *grace*, and hereafter *shine* as a *Star* in *glory*, shall be the uncessant *prayer* of

Your Ladyships real Friend, and
Servant in the Lord,

NATH. HARDY.

PSAL.

Psal. 116. v. 9. *I will walk before the Lord in the Land of the Living.*

MAns present *Condition* is subject to frequent *alterations*; our *life*, like the *sea*, ebbeth & floweth; as the *Moon*, waxeth and waineth, and, with the *air*, is now Cloudie and anon cleer,

Nulla sors longa est, dolor ac voluptas
Invicem cedunt,

saith the *Tragedian* truly, we continue not long in one state: the *day* hath the *vicissitude* of an *evening* and *morning*, the year, of *Winter* and *Summer*: *health* and *sickness*, *adversity* and *prosperity*, interchangeably *succeed* each other in this our earthly *pilgrimage*. And now what more fit? then that as our *condition* is *mutable*, so our *disposition* should be *answerable*; and our spirituall *frame* be suitable to our temporal *estate*; To *hope* in *adversity*, and to *fear* in *prosperity*; for *health* to be *thankfull*, and under *sickness* to be *patient*: finally in *afflictions* to *seek God* with *tears*, and after *deliverance* to *walk before him* with *joy*, is a truly *Religious* temper. Thus was it with this holy man *David*, whom we *find* in this *Psalm*, expressing this *behaviour* under *both conditions*; when he *found trouble and sorrow*, he called *upon the Name of the Lord*; and when his *Soul is delivered from death*, he resolveth upon *walking before the Lord* in the words of the *Text* now read, *I will walk*, &c.

Sen. Thyest. Habet has vices conditio mortalium ut adversa ex secundis & secunda ex adversis nascantur. Pli. panegi

At the *mentioning* of this *Scripture*, I doubt not but you *conjecture* the *reason* of my *choosing* it: and I *hope* (*beloved*) you will *pardon* me that as yet *I preach to my self*; I shall be the *fitter* to *preach to you*; nay, let me tell you, as in *teaching you I speak* to my *self*, so in *admonishing* my *self* I *speak* to *you*: what lately *was*, and now *is my* condition, either *formerly*

merly hath been, or *ſhortly may* be any of *yours*: beſides the *duty* of the *Text* is ſuch as *concerneth*, not only *me* but *all* here preſent to put in *practiſe*, as being that, *without* the *performance* of which no man can *order his converſation aright*. Finally, if you look back on the *former* ſubject, *that* calleth for this, and this anſwereth to that, *that* is as the foundation, *this*, as the ſuperſtructure, both required to a perfect *fabrick*; *that*, as the *doctrine*, *this*, as the *uſe*, *both* requiſite to *a compleat Sermon*; and therefore having from the *former* Scripture *commemorated* the *mercy*; I *conceived* it very *fit* to *mind* both my *ſelf* and *you* of the *duty* from theſe words, *I will walk*, *&c.*

Indeed with *little adoe* we may find *both* in this *text*. According to a *different* reading of the *firſt words I ſhall*, and *I will*, the *clauſe* puts on a *ſeverall* ſenſe; if we read *I ſhall walk*, they are words of *confident expectation*, if *I will*, they are words of *obedient reſolution*. According to the *former*, the *Pſalmiſt* promiſeth ſomewhat *to himſelf from God*, according to the latter he promiſeth ſomewhat *of himſelf to God*. *Both* theſe conſtructions are *probable* and *profitable*; ſo that I ſhall omit *neither*: but yet having already *drunk* deep to you in the *cup of Gods ſalvation*, I ſhall now onely give you a *taſt* of that, and haſten to *take* the *other Cup* into my *hand*, to wit of *gratulation*: and as I ſhall deſire to *begin* my ſelf, ſo I hope you will all *pledge* me, that ſo this *ſaving health* may *go round*, every one of us *reſolving*, ſome for *health continued*, others for *health reſtored*, in the *Pſalmiſts* words, *I will walk*, *&c.*

Interpr. 1. Moller. in loc.

Begin we then with that *ſenſe* which repreſents the words as a *confident expectation* of future preſervation: *I ſhall walk before the Lord in the land of the living*. *Amplificat beneficium ab effectu liberationis*, ſaith a judicious expoſitor, the *benefit* of deliverance *mentioned* in the *former*, is *amplified* in *this* verſe from the *effect* he hoped would follow upon it: that having *eſcaped* ſo great *danger*, his *days* on *earth* ſhould now be *prolonged*.

So that in the *words thus interpreted*, there are theſe *two* things obſervable: the *matter*, and the *ground* of

his,

his *hope*; in that, he looketh *forward* to what is to come, in this, *backward* to what was paſt; that *which* he hopeth for, is, to *walk before the Lord in the land of the living*, that *whence* this hope did ariſe, was a ſingular *deliverance* already *vouchfed* from *death*, *teares*, and *falling*; and of *each* of theſe with all poſſible *brevity* and *perſpicuity*.

That which the *Pſalmiſt* here *promiſeth* to *himſelf* is *double*, to wit *walking in the land of the living*, and that *before the Lord*, and ſo his hope appeareth to be both of a *longer* and a *comfortable* life. *Part.* 1.

1. *I ſhall walk in land of the living.* It is generally *acknowledged* by *interpreters*, that this *preſent world* is here called *the land of the living*, and it is ſo phraſed in *oppoſition* to the *grave*, which is the *land of dead* carkaſſes. *Silence oblivion*, *darkneſs*, *death* and *corruption*, are the dolefull *attendants* on thoſe *ſubterraneous* parts; but this *earth* is the *land* of *commerce*, and *light*, and *life*. From this *land of the living*, the *Meſſiah* is ſaid to be *cut off*, and in this it is that here *David* ſaith, he ſhould *walk*. *Walking* is a *continued progreſſive motion*, wherein *ſtep* is added to *ſtep*, and ſo fitly reſembleth *prolongation* of *life*, wherein *dayes* are added to *dayes*. The confidence *David* had of this, is that which here he *mentioneth* with joy, thereby intimating what *eſteem* and account he had of this *life*, to wit as a *bleſſing* to be *hoped* for and rejoyced in. *This* will the more *appear*, if we *obſerve* how earneſtly, when in *danger*, he *deprecateth death*. So in this *Pſalme*: *Oh Lord, I beſeech thee deliver my ſoule*, and in another *Pſalme*, *Oh my God, take me not away in the midſt of my dayes*, and againe, *Return, O Lord, deliver my ſoul, oh ſave me for thy mercies ſake*; all which plainly inſinuate how *pretious life* was in his *ſight*. The *like* temper is obſervable in *Hezechiah*, to whom when the *meſſage* of *death* came, it fetched *teares* from his *eyes*, *ſighes* from his *heart*, and *prayers* from his *lips*; nor was he leſs *joyfull* at the *reverſing*; than *mournful* upon the *denouncing* of the *ſentence*, witneſs the *writing* he pend upon his *recovery*. Nor is this onely an *old Teſtament* ſpirit, *conſult* the practice of *Chriſtians* under the *new Teſtament*, and you ſhall finde them

In his terris ubi mortalem vitam agimus. Muis in loc.

Iſa. 53. 8.

verſe 4. Pſal. 102. 24. 6. 4.

looking upon *life* and *death* with the ſame *aſpect*: witneſs *S. Paul*, who ſpeaketh of *deliverance* from *death*, as a *thing* which he did *truſt* and hope for, and to that end deſireth the *concurrence* of the *Corinthians prayers*. Saint *Peter*, concerning whoſe *death Chriſt* foretelling ſaith, *another ſhould lead him whither he would not*, thereby ſignifying how unwelcome death would be to *him*. What ſpeak I of Saints? when our *Lord* himſelf *prayeth* in the Garden: *Let this Cup paſs*, and before that, *Father ſave me from this houre*. The truth is, *deſire* of *life* is *naturall* to all men, and though *grace* do *moderate*, yet it doth not *extinguiſh* naturall *deſire* in good men: Beſides *life*, ſaith the *Philoſopher*, is in its own nature *good*, and being good in it ſelf, muſt needs be *ſo* to a *good* man, yea to him *moſt good*, and therefore moſt deſirable.

Quis enim vult mori? proruſus nemo, & ita nemo ut Beato Petro diceretur alter te cinget & feret quò tu non vis. Aug. de verb. Apoſt. Ser. 33. Joh. 10. 18. Matth. 26. 39. Joh. 12. 27.

Neque enim hunc humanæ naturæ legem ſancit ut turbidis animi motibus omnino vacet, ſed quod virtute perfici poteſt ut eos in poteſtate teneat. Dam. paral. l. 3. c. 27.

It is a *Meditation* which ſeemeth to check the *folly* of thoſe men who *fancy* a kinde of *perfection* in *wiſhing*, *hoping* and *praying* for an *untimely death*, and a ſpeedy diſſolution. That this is but a *dream* will the better *appear* if you *conſider*, that

1. In *ſome* perſons this is an argument of *wickedneſs*, when men either through *diſcontent* at their preſent condition, or *impatiency* under affliction or *diſpair* of Gods mercy, wiſh themſelves cut off from the *land of the living*; *ſuch* deſires are ſo far from manifeſting *ſtrength* of *grace*, that they argue *corruption* to be *prevayling*. To ſuch *perſons* that is very ſutable which *Chremes* ſaid to his ſon *Clitipho*, who, being croſs'd in his deſire, would needs *dye*: *diſce prius vivere*, let them firſt *learn* to *live*, ere they *deſire* to *dy*.

Hæc autem vitæ appetitio ut naturalis cum ſuis ſe limitibus continet honeſta eſt & in optimo quoque gignitur. Chreſol. Myſtagog. l. 4. c. 2.

2. In the *beſt* of Gods Saints it is many times an *argument* of *weakneſs*, as being an act of *paſſion* and frowardnes; ſuch was *Jobs* expoſtulation, when he ſaith, *wherefore is light given to him that is in miſery, and life to the bitter in ſoule?*

τὸ φύσει ἀγαθὸν κ) τῶ ἐπιπολῆ. ἀμφότερ τὸ ζῆν κ) μᾶλλον τοῖς ἀγαθοῖς. Arist. Eth. l. 9. c. 9.

Philip. l. 23. *Ridiculum eſt ad mortem currere tædio vitæ.* Epicur. apud Sen. Epiſto. 24. ἴσον γὰρ ποθεῖν ἐπὶ τοῖς σφι βαπτόμενοι θλίψιν βαρυπαίοντι ὅτε κ) ἀνιᾶν τὴν ζωὴν ἀπολιγάδειν κ) ἐλπὶς ἔχειν ἐς ἀνοδαιεῖν. Doroth. doctr. 12. in B. P. T. 1. Gr. Lat.

And

And *Jonahs* prayer, *now O Lord I beſeech thee, take my life from me*; nor are thoſe *good* men to be commended but *condemned* for thoſe *paſſions*. Job 3. 20. John 4. 3.

3. Thoſe *deſires* which are the *fruits* of ſtrong *grace* and argue full *aſſurance* of Gods *love* are, 2 Cor. 5. 4. 2.

1. Not ſo much of *death*, as of that *bliſs* which attendeth upon it: indeed, Saint *Paul* ſaith of himſelf, he had a *deſire* to *depart*, but he preſently addeth, *and to be with Chriſt*; the diſſolution of his perſon, departure of his *ſoul* from his *body* was not, *could* not be *gratefull* to him in it *ſelf*, but onely in *order* to that intimate *union* of his *ſoul* with *Chriſt*: and yet more plainly, when he ſpeaketh of *himſelf* and his *fellow* Saints, he expreſſeth it *negatively* as well as *affirmatively*, *not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life*: hence it is, that theſe *praceding* words, *in this we groan earneſtly*, are by ſome expounded, *becauſe of this*, to wit the *diſſolving of our earthly tabernacle, we groane*, as being contrary to nature, though we *deſire to be clothed upon with our houſe which is from heaven*, this being ſuitable to grace. The truth is, it is not *this death*, but *the other life* which a godly man *wiſheth* for, or if he may be ſaid to *deſire death*, it is not becauſe his *will chooſeth*, but *neceſſity enforceth* it. Thus the *caſe* ſtands, that eternall *life* cannot be *enjoyed* till *death* he *paſſed* thorough, nor can the *robes* of *glory* be *put on*, till thoſe *rags* of *mortality* be *put* off, and on upon *this account* is *death acceptable* to a *godly* man. *In hoc i. e. propter hec ſcilicet mortem & diſſolutionem quæ inteevenire debet ut vita hac tranſeamus ad æternam ingemiſcimus,* Lapid. *ibid. Ad regnum quippe non poteſt niſi interpoſitâ morte tranſire, & idcirco conſidendo quaſi ambigit & quaſi ambigendo conſidit, & gaudens metuit & metuens gaudet* G. eg. l. 31. Mor. cap. 16.

2. Not *Abſolute* and *illimited*, but *conditionall* and *ſubmiſſive*. When *good* men in a *right* way *deſire to dy*, it is with this *proviſo*, if it may *ſtand with Gods will*, and *tend to his glory*: a *godly* man, though he be *willing* to *dy*, he is neither *weary* of the *troubles*, nor doth he *undervalue* the *comforts* of *life*, and whileſt he is *deſirous* to *dy* for his *own* ſake, he is *ready* to *live* for *Gods* and the *Churches*. Indeed if you would know wherein the *perfection* of *grace* in order to *life* and *death* conſiſts, it is in an *indifferency* to *either*, as *God* ſhall *determine*; to *live* and *dy* are *acts* of *Nature*, but to be *willing* to *live* or *dy* as *God will*, is an *act* of *grace*, and that *Confirmandus eſt animus vel ad mortis vel ad vitæ patientiam.* Sen. ep. 24.

that in *ſtrength*. So that indeed *both* theſe declare a great *meaſure* of *grace*, on the one hand when *Gods determination* appeareth to be *for death*, to *rejoyce in hope of the glory of God*, and to be ſo far from *fearing*, as in *order* to that *glory* to *deſire* it: on the other hand, when *Gods pleaſure* is manifeſt *for life*, to *rejoyce* in *hope* of bringing *glory to God*, and not onely to be well *contented*, but well *pleaſed* with the *continuation* of our *life*, as *David* here expreſſeth himſelf to be in ſaying, *I ſhall walk in the land of the living*.

2. But *what* is it that *rendreth* this *life* the *matter* of *David's* deſire and *hope?*

Is it becauſe (as the *Papiſts* imagine) the ſouls of the *old Teſtament* Saints *aſcended not* to heaven preſently *after death*, but were detained in *Limbo*, til *Chriſt* by deſcending *thither* freed them *thence*, and *carryed* them with him to *Heaven*? no, beloved, this *opinion* is *rayſed* upon a *rotten* foundation, as if the *gate* of *Paradiſe* were *not open* to *believers* before the *comming* and *death* of *Chriſt*; whereas the *Death of Chriſt*, *Profuit antequam fuit*, was *effectuall* as to its *merit*, *before* it was in *time*: in which reſpect among others he is called, the *Lambe ſlaine from the beginning of the world*: nay, beſides our *Saviour* expreſſely *confuteth it*, when ſpeaking of *Abraham*, *Iſaac*, *Jacob*, he ſaith, they *live to God*, the *ſenſe* whereof can be no other, but that in their *ſoules* they (though dead) *live with God* in bliſs; and againe, when he ſuppoſeth *Abraham*, and *Iſaac*, and *Jacob*, to be *in the Kingdom of Heaven*, where he promiſeth that *many from the Eaſt and Weſt ſhall ſit down with them*.

Limbus patrum eſt ſinus inferni intra terræ viſcera, in quo animæ Patriarcharum pœnam damni ſuſtinuerint, ac liberationem per Chriſti ad inferos diſcenſum cupide expectaverint. Bellarm. 2. de Purgat. cap. 7. Rev. 13. 8. Luc. 20. 38. Matth. 8. 11. *Agnus Dei dicitur occiſus ab origine mundi, non tantum ratione decreti promiſſionis ac typorum in ſacrificiis ſed etiam ratione fructus & efficaciæ.* Gerard. de morte par. 172.

Or is it as *ſome* among our ſelves have *fancyed*, that the *Saints* of thoſe *times* had not a cleere *Revelation* of that *other* world, nor attained any full *aſſurance* of their future *happines?* no, neither, the *Author* to the *Hebrews* plainly affirmeth concerning *Abraham*, *that he looked for a City which hath foundations, whoſe builder and maker is God*: of *Moſes*, that he *had reſpect to the recompence of reward*, yea, of all thoſe *Patriarchs*, that they *dyed in faith*, and this of an *heavenly Countrey*, and this ſo *ſtrong*, that it begat in them an earneſt *deſire* after it.

Hebr. 11. 10, 13, 16, 26.

If

If you would know the *true reaſon*, it is intimated in thoſe words, *before the Lord*, which are *interpreted* as noting either a *duty* or a *mercy*, and though the *former acception* belong properly to the *other conſtruction*, yet *both* may be fitly made *uſe* of in *this*. *Before God*, that is, *in his ſervice*, or *before God*, that is, *under his care*.

1. *I ſhall walk before the Lord in the land of the living*, that is, by *continuing* in this *world*, I ſhall have *opportunity* of doing *God ſervice*: It was not becauſe thoſe *holy* men had leſs aſſurance of *Gods love* than we, but becauſe they had *greater* affections to *Gods ſervice* then we, that this *life* was ſo *amiable* in their *eyes*. To this purpoſe the *reaſonings* of *David* and *Hezechiah* concerning *death*, and the *grave*, are very *obſervable*, *Shall the duſt prayſe thee? ſhall it declare thy truth*, ſo *David*. *The grave cannot prayſe, death cannot celebrate thee*, ſo *Hezechiah*; they ſaw *death* would render them *uſeleſs* for *Gods honour*, and therefore principally they prayed againſt it. Pſal. 30. 9. Iſ. 38. 18.

It *lets* us ſee, what is the *frame* of a *Religious* man, to *rejoyce* in *life*, that he may *walk before the Lord*, and *miniſter* to *him* in the *place* wherein he hath *ſet* him. Indeed that *joy*, *hope*, *deſire* of *life* which is founded upon this *conſideration*, is not onely *lawfull* but *commendable*: and truly *herein* is a vaſt *difference* manifeſt between the *wicked* and the *godly*. *To walk in the land of the living* is the *wicked* mans *deſire*, yea were it poſſible he would *walk here for ever*, but for what *end*? only to *enjoy* his *luſts*, have his *fill* of *pleaſure*, and *increaſe* his *wealth*: whereas the *godly* mans *aime* in *deſiring* to *live* is that he may *walk before God*, *advance* his *glory*, and *perform* his *ſervice*. Upon this account it is that one hath fitly taken notice how *David* doth not ſay, *I ſhall now ſatiate my ſelf with delights in my royall City*, but, *I ſhall walk before the Lord in the land of the living*.

Obſerva, quod non dicit verſabor in deliciis in urbe mea regia, ſed verſabor coram domino in terris viventium. Muſc. in loc. *coram facie Jehova.* Moll. ibidem.

2. And moſt ſuitably to this *interpretation* this *before the Lord*, is as much as *under his carefull eye*. The *words* according to the *Hebrew* may be read *before the face of the Lord*, by which is meant his *preſence*, and that not *generall before which all men walk*, but *ſpeciall*, *before which onely good*

good men walk. Indeed in this sense *God face* is as much as *his favour*, and as *to be cast out of his sight* or *face* is to be *under* his *anger*, so *to walk before his face* is to be in *favour* with *him*: so that the meaning is, as if the Psalmist had said, *I shall live secure and safe in this world under the carefull protection of the Almighty*. It is not then barely *living* with which *David* was so much in *love*, but *living* under *Gods tuition*. And this is the *Confidence* which he here seemeth to *utter* with so much *joy*, that *Gods* gratious *providence* should *watch* over him the *remainder* of his *dayes*. It is that which this *holy* man elswhere *expresseth*, when he saith, *In the secret of his tabernacle he shall hide me, he shall set me upon a rock*; a *rock* is a *place* of *strength* and *defence*, the *tabernacle* a *place* of *safety* and *refuge*; this was *Gods* mercifull *presence* to *David*, *securing* him from all *dangers*.

This is that which not he *alone*, but all *godly* men may assure themselves of. It is the positive *assertion* of the *Psalmist*, *the eyes of the Lord are upon the righteous*, nay, in the *preceding Psalm* he *ushereth* it in with an *Ecce*, *Behold the eye of the Lord is upon them that fear him*: there is an *observing eye*, the *eye* of his knowledge which is *upon all men*, so much is affirmed at the 13. *verse* of that *Psalm*, *the Lord looketh from heaven, and beholdeth all the sons of men*: but his *preserving eye* the *eye*, of his *Care*, is *onely* upon his *righteous* ones who *fear* him. *Their eye* is upon *him* in *duty*, as the *eye of the Handmaid is upon her mistris* to *serve* her, *his eye* is upon *them* in *mercy*, as the *eye* of the *owner* is upon his *cattell* to *feed* them. *One* upon the *Text* conceiveth in this expression of *walking before God* an *allusion* to the practice of tender *parents*, especially towards their little *Children*:

Omnis enim in natis chari stat cura parentis

Such is for the most part, the *love* of *parents* to their *Children*

Abjici à facie Dei est esse in indignatione Dei sic dicebat alibi projectus sum à facie oculorum tuorum, nam ita solent abjici à facie principum quibus illi indignantur. Musc. in psal. 56.

Tutus degam inter vivos sub favore Domini. Vatabl. in loc. Psal. 27. 5.

Tantundem mihi valet atque agere sub ejus cura. Calv. ibid.

Psal. 33. 14. 34. 18. Verse 13.

Aspectus divinitatis propriæ munus est conservationis humanæ Salo. de Gub. Dei. l. 2. Psal. 123. 2.

ὅταν ἡ μεῖς ἐπὶ τὸν κυρίον ἀποβλέπομεν καὶ ὦσιν ἡμῶν οἱ ὀφθαλμοὶ πρὸς αὐτὸν τότε ἔσονται ἐρελκόμεθα πρὸς τὴν ἐπισκοπὴν ἡμῶν τὸν ὀφθαλμὸν τοῦ κυρίου Bas. in Psal. 32. respicit enim Propheta ad hominum consuetudinem & præsertim parentum nam qui liberos suos vehementur amant eos habent perpetuo & gestiant in oculis suis liberi igitur dicuntur ambulare coram facie & in oculis parentum quos habent excubitores pro sua incolumitate & salute. *Moller. in loc.*

(especially

when *young*) that they cannot *endure* them *out of their ſight*, but would always have their *own eye upon them*, in which reſpect the *Children* may be ſaid to *walk before their parents*: no leſs is the *Fatherly*, yea *Motherly* affection of *God* towards his *people*, whom he *adopts* for his *children*, and *keepeth* ever in his *ſight*. Hence is that ſweet expreſſion of *God* to the *Church*, *Behold, I have graven thee upon the palmes of my hands, thy walls are continually before me*. Iſa. 49. 16. It is the *command* given to *Iſrael* concerning the *Commandements*; *Thou ſhalt bind them for a ſigne upon thine hand, and they ſhall be as frontlets between thine eyes*, Deut. 6. 8. whereby is intimated a ſedulous *care* both in *peruſing* and *performing* them; not much unlike is this of *Gods graving Iſrael upon his hands*, and *ſetting his walls before his eyes*, the intent thereof being to expreſs the ſingular *Care* and mindfull *regard* of *God* to his *Church*, and which would not be paſt by, it is not a *writing* (that may be *blotted* out) but an *ingraving*, and this *ingraving* is not upon the *back* (then it might be the ſooner *rubd* off or *worn* out) but upon the *palms* of his hands; ſo *firm* and permanent is the *Almighty's Care* of his *people*.

To this *purpoſe* are thoſe choice *Metaphors* which *Moſes* uſeth concerning *Gods Care* of *Jacob* (meaning his poſterity) *he led him about*, to wit in the *wilderneſs*, or as the *Septuagint* tranſlate, and the *Hebrew* will *beare* it, *he compaſſed him about*, to wit with his *love*, *he kept him as the apple of his eye*; no part of mans body ſo ſtrongly *guarded* by *nature*, nor which men are ſo *tender* of, as *the apple of the eye*, ſo *ſingular* was Gods *Providence* towards *Iſrael*, yea that he might moſt fully repreſent it, he compareth *God* to an *Eagle bearing her young ones* (not as her *prey* in her *talons*, but) *on her wings*, wherby they are *ſafe* from all *danger*. Finally, upon this account it is that the *godly* man is ſaid not only to *walk before*, but to *dwell in God*, and *abide under his ſhadow*; and ſurely as there muſt needs be *ſafety* in thoſe *walls* where *ſalvation* is *appointed* for *walls*, ſo there cannot but be *ſecurity* in his *dwelling*, to whom the *moſt high's ſecret* becommeth an *habitation*. Deut. 32. 10, 11. *Tutum auxilium poſtulans propheta, ait, cuſtodi me Domine ut pupillam oculi, ut protectionis divinæ fieret ei tàm ſollicita & tuta cuſtodia quàm pupillam oculi tutiſſimo quondam naturæ vallo munere dignatus eſt.* Ambroſ. in Hexam. l. 6. Pſal. 91. 1.

Prov. 15. 29. Psal. 34. 18. Gen. 4. 16. How *happy* is the condition of a *Saint*? whereas the *Lord* is *far from the wicked*, he is *nigh* to the good; *Cain goeth out from the presence of the Lord, David* continually *walketh before the Lord*; the *ungodly* are like *straggling Chickens* often *snatch'd* up by the devouring *Kite*, whilest the *godly* are close under the *hens wings*; those like *stray sheep wander* up and down, *exposed* to variety of *dangers*, whilest these being under the *shepheards care* feed *securely*. Indeed no *felicity* like to that which is to be found in *Gods affection*; nor *safety* to that of his *Protection, Behold he that keepeth Israel shall neither slumber nor sleep*, saith the *Psalmist*; that which *Cain refused* to be to his *brother, God is* to his *servants*, their *keeper*, yea so *watchfull* a keeper, that his *eye* is *never off* them *day* nor *night*, it *closeth not*, no not so much as *winketh*, it *sleepeth* not by *night*, nor *slumbreth* by *day*, and therefore well may they *lye* down and *sleep* in *peace*, yea *rise* up and *walk* without *fear*; it is Saint *Paul*'s challenge, *if God be for us, who can be against us*? let it be the *comfort* of every *Saint*, none can be so *against* him as to *prevail*, because he *walketh before God*; and so much shall suffice for the *matter* pass we on to the

Psal. 121. 1. 8 Rom. 32.

Part 2. *Ground of his hope*, which will the better appear by the *connexion* of the former verse with this, *because thou hast delivered I shall walk*; *his confidence* for the *future* is *strengthened* by his *former experience*. It is that way of *arguing*, which *David* often useth. Thus in the 61. *Psalm*, *I will trust in the covert of thy wings*, is his *resolution*, *v.* 3. *For thou hast been a shelter for me*, so he *reasoneth*, *v.* 2. and again *Psal.* 63. 7. *Because thou hast been my help, therefore under the shadow of thy wings will I rejoyce*, and once more in the 1 Sam. 17. 37. *The Lord that delivered me out of the paw of the Lion, and the paw of the Bear, he will deliver me out of the hand of this Philistin*; nor is he *alone* in this kind of *argumentation*. *Jacob* being *pursued* by his brother *Esau* in his *prayer* for deliverance *pleadeth* with *God* that *prosperity* he vouchsafed him under *Laban*, by which means *he that passed over Jordan with his staff, was now become two bands*. Josuah having *beheld one miracle*

Gen. 32. 10.

in

in the discomfiture of the *Amorites* from the *ayris* heaven, to wit *great stones cast down upon them*, is bold to *expect another* from the *starry* heaven, and therefore calleth upon the *Sun to stand still in Gibeon, and the Moon in the valley of Ascalon.* For this reason it was that *Daniel* wrestling with *God* for the peoples *liberation* out of *Babylon*, maketh mention of his *bringing them out of Ægypt*, and thence emphatically inferreth a *therfore, now therefore, Oh Lord, heare the prayer of thy servant*, and from the same *pramises S. Paul* draweth a like *Conclusion, Who delivered us from so great death, and in whom we trust he will yet deliver*, and again, *the Lord stood by me, and strengthened me, I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evill work.* And (to name no more) the whole *Church* upon this *consideration* addresseth her self to *God* with *confidence, Lord, thou wilt ordain peace for us, for thou hast wrought all our works for us*; and which is not *unfitly* taken *notice* of, upon Gods *suspending* of his *wonted* favours she expostulateth with him: *where is thy zeal and thy strength? the sounding of thy bowells, and of thy mercyes towards me? are they restrained?* as if it were a *strange* and unwonted thing for *God* not to renew his mercyes where he had *formerly* conferd them.

Josu. 10. 11, 12.

Videns primum signum datum de cœlo aërio ex hoc confidens petivit secundum de cœlo sydereo. Lyr. ibid.

Dan. 9. 15. 17.

2 Cor. 1. 10.

2 Tim. 4. 17, 18.

Isa. 26. 11. 63. 15.

Quasi diceret Rem novam agis & insolentem cum enim soleas ex uno beneficio alia atq; alia seriatim ducere, quid modo hanc talem interrũpis? cur non pergis nectere hanc catenam? quorsum vero cessas tuis me beneficiis cumulare? Mend. T. 2.

Apud Deum collatio unius beneficii est ratio alterius conferendi. Mend. ibid.

Greg. Mag. hom. 1. in Evang.

Indeed with *God* the *Collation* of *one* blessing is a sufficient *reason* of bestowing *more*. As Saint *Gregory* speaking of the *signes* of the *last day*, saith, *sequentium rerum certitudo est præteritorum exhibitio*, the *accomplishment* of *some* assureth the *fulfilling* of *all*: So it is no less true of divine *benefits*, the *donation* of *former* is a *foundation* for the *superstructure* of future gifts; true it is, this kind of *ratiocination* prevaileth not with *men, they have done for us, therefore they must still*; nay, it is accounted *impudence* to expect or desire they *should*; *some* mens *ability* is cut *short, they cannot do as they have done*, *other* mens *minds* are *mutable*, their *affection cooleth*, and they grow *weary of doing what they have done*; but *neither* of these are in *God* who *changeth not*. Queen *Elizabeth's* Motto, *Semper eadem*, though in some sense *true* of her *Religious constancy*, yet is most properly due to *God* who is,

semper idem, with whom is no variablenes nor shadow of Change. There is no *abbreviation* of his *hand* nor *alteration* of his *heart*, both the *fountaine* of his *power* and *treasure* of his *love* are *inexhaustible, and the everlasting God, the Lord, the Creatour of the ends of the earth fainteth not, neither is weary*, to wit of doing good to his people.

Let it therefore be the *wisedom* of Saints to *treasure* up *experiences* of *Gods goodnes* to *others*, chiefly to *themselves*, that they may be both *incouragements* of *faith*, and *arguments* in *prayer*; That which may make us blush in our requests to *men*, let it rather *embolden* us in our adresses to *God*, namely the *bounty* we have *already* received from his *hand*. We many times cannot find in our hearts to *petition* those whom we have *often troubled before*, but *David* considering what *God had* done for *him* & his *house*, & withall what he had *promised* to do, therfore *findes in his heart to pray a prayer to him*. Indeed *promises* and *experiences* are strong *supports* of our *confidence* when we *go* to *God*, and *plead*; *Lord, thou sayedst, thou wilt do me good*, nay *Lord, thou hast been favourable to me*, he knoweth not how to *deny* our supplications. *This is the confidence*, saith *S. John, that if we ask any thing according to his will, he heareth us*, and we may have *confidence* that *what* we *ask* is *according to his will*, when it is no more but *what he hath spoken*, yea *formerly vouchsafed*. And therefore as *Saul* when *David* had mercifully *spared* him his *life*, taketh courage to *implore* favour for his *seed*: *so* let *us* upon the grant of one request be *emboldned* to *put* up *another*, and upon the *receipt* of *former* mercyes *incourage* our selves to *believe, hope*, and *desire future*; as here *David* in the text, *because thou hast delivered I shall walk*. And so much be spoken of the *first interpretation* of the *words*, *proceed* we now to a larger *insisting*, on that which (as I conceive) is most *genuine* to the *Text* and was *chiefe* in my *intention* of *handling*.

1 Sam. 7. 18. 28.

1 Joh. 5. 14.

1 Sam. 24. 22. James 1. 17. Isa. 40. 28. *Videns eum pronum ad misericordiam, habita pro se misericordia una, petit aliam pro semine suo.* Lyr. ibid.

Int. 2.

And that I may in this sense *handle* the *words* according to their just and full *latitude* I shall consider them both

1. *Absolutely* in themselves, and
2. *Relatively* in their connexion.

In

In the former, we ſhall ſee what was *David*'s reſolution;
In the latter, what was the *reaſon* of that reſolution:

The better to diſpatch the *firſt* conſideration of the *words*, *Conſid.* 1. obſerve in them

1. His *reſolving* upon a *duty*, *I will*, and
2. The *duty* he *reſolves* upon, namely to *walk before the Lord in the land of the living*.

I will. Saint *Bernards* comment upon thoſe *words* of the *Pſalmiſt* elſwhere, *in thee will I truſt*, may very well ſerve as a *Paraphraſe* on theſe *words*, *I will walk*, that is *this is my deſire, my purpoſe, and the intention of my heart to walk before him*, in reference to this it is that *David* ſaith elſwhere of himſelf, *I have ſaid that I will keep thy word*, nay more then ſo, *I have ſworne and I will performe it, that I will keep thy righteous judgment*, intimating that this was not barely his *reſolve*, but his *oath*, and that which he had not onely *promiſed* but *ſworn* to do. *Part.* 1. *Attende, quod non dixerit ſpe-ravi aut ſpero, ſed ſperabo, hoc inquit eſt votum meum hoc pro-poſitum meum, hæc intentio cordis mei.* Bern. in pſal. qui habit. ſerm. 2.

The like we ſhall find to have been the *practice* of other Saints in *Scripture*, namely to *conſecrate* themſelves to *God* by *promiſe*, thus *Jacob voweth a vow*, and what is the *matter* of it? but that the *Lord ſhould be his God*, not onely on whom to *truſt*, but whom to *obey*. *Joſhuah* taketh up a *reſolution*, both for *himſelf* and his *family* to worſhip the true God, *I and my houſe will ſerve the Lord*; *Moſes* after hee had given the *Law* to the people, cauſeth them to enter into *Covenant* for the performance of it. And to name no more *Aſah* gathereth all *Judah* together to *ſwear unto the Lord, that they would ſeek him*, with an execration of him to *death* who did not *keep it*. Pſal. 119. 57. 106. Gen. 28. 20. Joſuah 24. 15. *Obligat, ſe ad conſtantiam in obedientia & cultu veri Dei* Par. in Gen. Deut. 29. 10. 2 Chro. 15. 12. 13.

Nor is it without ſingular *reaſon* that *godly* men have taken this *courſe*, that hereby both *they* might be the more ſtrongly *obliged* to *God*, and *God* to *them*.

1. Theſe *promiſes bind us* the cloſer to *God*. To illuſtrate this, you muſt know that religious *promiſes* are *diſtinguiſhed* according to the *objects* about which they are converſant; ſome are of things in their own nature *indifferent*, and are called *ceremoniall*, others are of things in themſelves *neceſſary*, and termed *morall*; *thoſe*, though *after* promiſe

promise we are *bound* to observe *exactly*, yet *before*, we were *free* to do or not to do; *these*, we were *before* tyed to observe, but by this meanes a *further bond* is layed upon us. There is indeed a *sufficient* obligation in *Gods Precepts* to require our *obedience*, but when to *his precepts* we *add* our *own promise*, it is so much the *more ingaging*. True it is, the *Creatures* naturall *obligation* to its *Creators* command is so *great* that *in it self* it is not *capable* of *addition*, but yet our *voluntary promises* serve to *inflame* our *lukewarmenes* and *stir up* our *backwardnes* to *obedience*. Indeed a religious *resolution* is as the *putting* of a new *rowell* into the *spurr* which maketh it the *sharper*, the *twisting* of another *threed* into the rope whereby it is the *stronger*, or *tying* of a new *knot* whereby it is made the *faster*. And hence it is that as *God* in *condescension* to our *weaknes* hath annexed an *oath* to his *promises*, not to make them *firmer* in *themselves*, but to *confirm us* the more: so *godly* men in *consideration* of their own *dulnes* adjoyne their *promises* to *Gods Precepts*, not to *strengthen* their *force* in *injoyning*, but to *quicken themselves* the *more* in *observing*.

2. These serious *resolutions* of *serving God*, *bind him to* us; When * *Solomon dedicated* a *Temple* to *God*, *God engageth* himself to be there *present* in a *special* manner, and from thence to *heare* the *prayers* of his *people*: when we *promise* to be *Gods servants*, what do we but *consecrate* our *selves* to be his *living Temples*, and may not *we* then *expect* the like *privilege*? When the *servant* had by the *boaring of his eare* disclaimed the *benefit* of the *Jubilee* and *engaged* himself to his *master for ever*, the *master* could not but account himself *obliged* to take *Care* of, and *provide* for such a *servant*; nor hath *Almighty God less* respect to those who Cordially *devote* themselves to the *observance* of his *Lawes*. When the *Campanians* could not get any ayd from the *Romans* against a potent enemy, they came and solemnly *surrendred* themselves to the *Romans*, that by *policy* they might *oblige* them to their *assistance*; and certainly this resigning our selves into *Gods hands*, this serious *resolution* of, *I will walk before the Lord*, is the best way to *obtain* his vigilant *protection* over *us*.

But

Sunt etiam quædam quæ non voventes debemus; quædam etiam quæ nisi voverimus non debemus, sed postquam ea Domino promittimus necessario reddere constringimur. Aug.

Si non vovisses quid aliud tibi suadendum fuit aut quid melius ab homine fieri potest, quam ut ei se restituat à quo institutus est? id. ep. 45.

* 1 King. 9. 3.

Fit major vel arctior obligatio non per se quia creaturæ summa est obligatio Deo, sed per accidens seu ratione nostræ infirmitatis. Par. in Gen.

Quid ergo vovemus Deo nisi ut simus Templum Dei? nihil gratius ei possumus offerre, quam ut dicamus ei quod dicitur in Esaia posside nos. Aug. in psal. 128.

Si nostra tueri non vultis & vestra defēdetis quicquid pasturi sumus dedititii vestri patientur,

But it may be here *objected*, what meaneth *David* to say thus peremptorily? *I will*? Saint *Paul* saith, *it is God who worketh in us to will and to do*, and doth *David* attribute it to himself, *I will*? what men resolve and *promise* must be what they are *able* to performe, and is not *walking before God* more than he had *ability* to *do*? so that this *Act* of *devotion* seemeth to be an *Act* of *presumption*, since whilest he *declareth* his *will*, he may be thought to *presume* too much upon his *power*. Phil. 2. 13.

To *answer* this briefly, you must know,

1. That which here *David* did, and the *Saints* in such resolves do *promis*, is but only to do their *indeavor*. The *conjugation* of the *verbe* is *Hith pael*, and may well be rendred *conabor incedere*, *I will strive to walk*, what *lyeth* in *me* shall not be *awanting*. Though he might *faile* in the *full execution*, yet this was his *real intention*. It is the *temper* of a *good* man even when the *flesh is weak*, his *spirit is willing*; so *Paul* saith of *himself*, *to will is present with me*, *but how to perform that which is good I find not*; some mens *minds* are *larger* than their *purses*, a Saints *heart* is greater than his *strength*; he *would do* far *more* than he *Can*, yea, what he *wants* in the *Can*, he *maketh* up in the *will*; *God* gratiously *accepting the will for the deed*. *Sebor. Itiner. in Psalm.* Matth. 26. 41. Rom. 7. 18. *Volo sed non valeo.* Ans. in Rom. *Mens boni studii ac pii voti etiamsi effectum non invenerit cœpti operis, habet tamen præmium voluntatis.* Salv: do Gub. Dei. l. 4.

2. Besides, it is not to be *doubted* but that *David* in taking up this *resolution*, had an *eye* to divine *assistance*. What a *good* man *promiseth* in *Civill* things is with *respect* to *Gods will*, and what in *divine* matters with regard to *Gods grace*. *I will* do this or that (*God permitting*) is either *implyed*, or *expressed* in *secular*; *I will* walk (*God assisting*) is alwayes to be understood in *sacred* purposes. Hence it is that *prayers* still *attend* such *promises*, and sincere *resolutions* are alwayes *backed* with earnest *supplication*. Therfore you may observe *him* who here *maketh* this *promise*, *I will walk*, elswhere *breathing* forth that *sigh*, *Oh that my wayes were so directed to keep thy statutes*, and *putting* up that *request*, *Lead me in thy truth*; yea you may observe the *Spouse* in the *Canticles* joyning both a *petition* and a *promise* together, *we will run after thee*, there is the *promise*, but first she præmiseth a Psal. 119. 5. 25. 5. Cant. 1. 4.

petition

petition draw me, thus *pious* ſouls only *reſolve* in the *might* of *God*, whoſe *exciting grace* puts them upon *purpoſing* & *aſſiſting grace*, ſtrengthens them in *performing* what is *good*, and their confident *promiſes* ariſe not from any *truſt* in their *own* but a *dependance* on his *ſtrength*, & *aſſurance* of his *aſſiſtance*.

Nos dulciter & confidenter voveamus, illa dabit poſſibilitatem ut reddere poſſimus, nos tamen quicquid illi promittimus de illo ſperemus. Aug. de Temp. Serm. 3.

Nor herein do *they promiſe* to doe more than what *God* hath *promiſed*; it is the tenure of the *new covenant*, *I will put my ſpirit within you, and Cauſe you to walk in my Statutes*; well may he ſtedfaſtly *reſolve* who hath *Gods Spirit* powerfully to *enable* him; it was no *pride* nor *preſumption* in *Saint Paul* to ſay, *I can do all things through Chriſt that ſtrengthneth me*; the *Spirit* of *Chriſt* in a *Chriſtian* maketh him after a ſort *Almighty*; this *Spirit* is *promiſed* and *aſſured* to every *Saint*, in the *ſtrength* of *which* he may *boldly* ſay, *I can*, and therefore *reſolutely*, *I will*.

Ezeck. 36. 27. Philip. 4. 13.

Let this *practice* be our *pattern ſeriouſly* and firmly to *reſolve* upon *obedience*. This was that to which *Barnabas* perſwades the *Antiochians*, that *with purpoſe of heart they would cleave to the Lord*. Indeed the *foot* will *move* but *ſlowly*, or not *at all*, if the *will* be not *reſolved* nor can it be *expected*, he ſhould *Cleave to the Lord*, whoſe *heart* is not *ſteeled* with a deliberate *purpoſe*. Alas beloved, we no ſooner *begin* to *tread* in this *path* but many *impediments* will be *laid* to diſcourage us *in* our *way*, many *ſolicitations* uſed to *draw* us *out* of the *way*, and if we be not *reſolved* on the *Journey*, we ſhall ſoon be *perſwaded* to *deſiſt* or *turn* aſide. As a *man* pulling at a *tree*, if he find it *yeelding*, plucketh with the more *violence*, and a *ſuter* being but *faintly* denyed *commeth* on with the *ſtronger* force, ſo will the *Devill* if he find us *faint* in our purpoſes, *wavering* in our *minds*, the more earneſtly *tempt*, and not *reſt* till he hath *vanquiſhed* us. Oh therefore let us not *content* our *ſelves* with a *ſigh* that we have been ſo *bad*, with a *wiſh* that we might be *better*, but let it be our *will*, yea let that *will* be *voluntas firma & rata*, ſolid and *fixed* in *good*. What the *Schooles* ſay in the *point* of *repentance*, *diſtinguiſhing* between *attrition* and *contrition*, that the former *non proponit peccare*, doth *not purpoſe* to *ſin*; but the latter, *proponit non peccare*, *purpoſe*

Act. 11. 23.

Contritio ſemper eſt ex voluntate efficaci deſtruendi culpam commiſſam attritio non ſemper cum poſſit ſæpe eſſe conjuncta cum peccato mortali. Pilliuc. tract. 6. de contrit. c. 7.

poſe to *ſin*, but the latter *proponit non peccare*, *purpoſeth not to ſin*; the like may be made *uſe* of in point of obedience; to diſtinguiſh between *velle it as* and *voluntas*, or *wiſhing* and a *willing*, the *one* doth not *reſolve againſt*, but the other is *reſolved for walking* in the wayes of God. Let this be our temper, and to that end, let *deliberation* precede our *reſolution*, and *conſideration* uſher in *determination*. *David* did ſo, and therefore he ſaith, *I have choſen the way of truth*, *thy Judgments have I layd before me*. Indeed, he cannot but reſolve upon, and make choyce of the way of piety, who layeth before him the *goodneſs*, the *rectitude*, and the *pleaſantneſs* of that *way*. When the *prodigall* conſidered with himſelf how wel his Fathers ſervants fared, he thinketh of, yea determineth to go home; *I will ariſe and go to my Father*. Oh then, let every one of us deliberately ſet before our eyes the neceſſity, the utiliry, the excellency of *walking before God*, that ſo we may come, to the pſalmiſts, *I will*.

Pſal. 119. 30.

Qui Deo non vult reddere bona quæ vovit ei, quomodo vult à Deo accipere bona quæ ei Deus promiſit? non ſis in verbis facilis & in operibus difficilis. Bern. de mod. bene viv. ſerm. 62.

But withall let us *remember* we muſt *not ſtay* here: The *Son* in the Goſpell, when his *Father* bad him *goe work in the vinyard*, ſaid, *I will go Sir*, *but he went not*; thoſe diſſembling *Iſraelites promiſe* faire, *all that the Lord hath ſpoken we will do*, but they performed not faithfully what they pretended ſo ſpeciouſly. Oh far be this from *us*, that our good purpoſes ſhould prove abortive, and our promiſes dye for want of execution. When *God appeared* to *Jacob* upon his *return* from *Laban*, he tels him, *I am the God of Bethel*, by which *expreſſion* he no doubt *intends* to *mind Jacob* of the *promiſe*, not onely made there by *God* to *him*, but likewiſe by *him* to *God*; for ſo it followeth, *where thou vowedſt a vow to me*. *God* is the *God* of pious *reſolutions*, as to *approve* of them, when *made*, ſo to *look* after them how they are *made good*; and let me tell you, To *prophane* that *heart* which is once *conſecrated* to *God*; to *faulter* in the *execution* of what is ſolemnly *reſolved* in *Gods ſervice*, is a *fetching* the *ſacrifice* from the *Altar*, and will certainly *bring* the *Coal* of *fire* along with it. Hadſt thou never *put* in for the *title* of a *friend* and *votary*, with an *Oh God*, *my heart is ready to do thy will*, thou hadſt not been *perfidious*, though *prophane*;

Luk. 15. 17, 18. Matth. 21. 30. Exod. 19. 8. Gen. 31. 13.

but by *breaking* thy *promiſe*, thou addeſt the *guilt* of *unfaithfulneſs* to that of *diſobedience*, and thy *ſin* becommeth *beyond meaſure ſinfull*; and therefore look on *David* once again, who as he ſaith here, *I will walk*, ſo elſewhere, *I have walked in thy truth*, there *profeſſing* he *had* done what here he *reſolveth* he *will* do.

Prima voti gratia eſt celeritas ſolutionis. Ambroſ. de Abel. & Cain. l. 1. c. 8.

Nemo preſumat viribus ſuis ſe reddere quod voverit, qui te hortatur ut voveas ipſe adjuvat ut reddas. Aug. in pſal. 128.

Pſal. 26. 3.

Eccleſ. 5. 4.

To this *end*, let us *ſpeedily* performe what we have once *deliberatly* reſolved. As we do by a *fickle* and inconſtant *man*, take him at *his word*, whilſt we have him in a *good vein*, leſt in a *ſhort* ſpace he *alter* his *mind*: So let us *deale* by our *deceitfull hearts*. *When thou voweſt a vow to God defer not to pay*; it is the *wiſe mans* counſell, and indeed it is very *wiſe* counſell, *defer* not to put in *action* what *Gods Spirit* hath *put* into thy *intention*. Nor let any man think to *excuſe* himſelf by pleading *inability*, and ſaying, *I would, but I cannot fulfill my religious purpoſes*: rather let him joyne earneſt *ſupplications* with his ſerious *reſolutions*, and not doubt but he that hath *begun* to *work* in him the *will*, will alſo *ſtrengthen* him to *do*. *Oh my God, I would do what I ought, Oh that I could do what I would; thou haſt in ſome meaſure wrought my will to thy command, Oh work my power to thy will, that I may not onely will to deſire but do thy will; thou haſt been pleaſed to put, Oh keep it for ever in the imagination of the thought of the heart of thy ſervant, to walk before thee*; and ſo I am fallen on the *duty* which here *David* reſolves upon, namely to

1 Chro. 26. 18.

Walk before the Lord in the land of the living.

Part. 2.

For the more *methodicall* diſcuſſing of which, be pleaſed to *obſerve* theſe three *particulars*.

The *matter*, the *manner*, and the *ſeaſon* or *place* of *performing* this *duty*.

So that here we have an *anſwer* to *three* or *foure* queſtions; if you would know,

What he reſolveth, it is to *Walk*.

How he would walk, *before the Lord*.

When and *where*, *in the Land of the living*, namely in this *world*, which is the *place*; or *whileſt* he ſhould be *living* in this *land*, and ſo it notes the *time* of his *walking before the Lord*.

Of

Of *each* of *theſe* in their *order*, beginning with the *matter* of this *reſolve*, which is to

1. *Walk*, In the *handling* of this both the *verbe*, and the *conjugation* are *conſiderable*.

The *verbe* in its *proper* acception ſignifieth a *motion* of the *body*, which we call *walking*, but, *per metaphoram de vita, moribus, actionibus uſurpatur*, *Metaphorically* it is applyed to the *manners* and *converſations* of men, and that not without juſt *reaſon*. Men *ſit* at *home*, but commonly when they *walk*, it is *abroad*; fitly therefore are our *externall actions* repreſented by *walking*. Buxt. lex. in loc.

So that that which here *David* reſolveth upon, is the ſame with what elſwhere he calleth an *ordering the converſation aright*, and this *I will walk*, is as much as if he had ſaid, *I will indeavour to lead a regular and orderly life*. Pſal. 50: 23.

It would not here be paſſed by, the *ſeeming contradiction* in the *Pſalmiſts expreſſions*; At the ſeventh verſe he ſaith, *return to thy reſt, Oh my Soul*; and here he preſently ſaith, *I will walk*; how can theſe *two* ſtand *together*? *Motus & quies privative opponuntur*, ſaith the Philoſopher, *motion* & *reſt* are *oppoſite*; now *walking* is a *motion*, as being an *act* of the *locomotive* faculty; How then could *David return to his reſt*, and yet *walk*? an *objection* ſomewhat *ſpecious*, but the *ſtrength* of it is eaſily *enervated*, and the *difference* quickly *reconciled*.

To which *end*, you muſt *know*, that the *walking* and *reſt* here mentioned, being of a *divine* nature, do not oppoſe each other; *ſpirituall reſt* maketh no man *idle*, and therefore it is no *enemy* to *walking*; *ſpirituall walking* maketh no man *weary*, and therefore it is no *enemy* to *reſt*. Indeed, *they* are ſo *far* from being *oppoſite* againſt, that *they* are *ſubſervient* to each other, and it is *hard* to *ſay*, whether that *reſt* be the *cauſe* of this *walking*, or this *walking* a *cauſe* of that *reſt*. Indeed *both* are *true*, ſince he that *reſts in God* cannot but *walk before him*, and by *walking before*, we come to *reſt in God*. *Returning to reſt*, is an *act* of *confidence*, ſince there is no *reſt* to be had but in *God*, nor in *God* but by a believing *affiance* in, & *reliance* on him. *Walking before God*, is an *act* of *obedience*; when we diſobey, we wander and go aſtray, onely by obedience

we walk. Now theſe two are ſo far from being enemies, that they are companions and ever go together, confidence being a means to quicken obedience, and obedience to ſtrengthen confidence; That confidence is not a ſpirituall reſt, but a *carnall ſecurity*, which hopes in the promiſe, and yet obeyeth not the *Precept*; very obſervable therefore is both *David*'s aſſertion and exhortation elſwhere; his aſſertion concernes himſelf, *I am like a green Olive-tree, I truſt the more in God*, intimating that the lamp of his confidence was fed with the oyl of good works; his exhortation is to others, *Truſt in the Lord and do good*, implying, that a right truſt in God puts upon *doing good*, and a ſedulous *doing good emboldneth* to *truſt* in God, ſo that theſe two not only may, but muſt meet together in every Saint, return he ought to his reſt, but withall he *muſt walk*.

Pſal. 37. 3. 52. 8.

Quaſi diceret, non otioſus, neque deſidioſus, neque infructuoſus in Deo ſperabam, ſed oleo charitatis delibutus, & bonorum operum fructibus locupletatus, inſtar olivæ fructiferæ meam in Deo fiduciam reponebam. Mend. T. 2.

To let this go, and *return* to what hath been already hinted. That which is here eſpecially conſiderable is, that *David* reſolveth to *look* to the *regulating* of his *life*, and the well *ordering* his externall *actions*. If you caſt your *eyes* on the *firſt verſe* of his *Pſalme*, you find a *profeſſion* of *love*, *I love the Lord*, if on the *ſecond*, a *promiſe* of *prayer*, *I will call on the Lord*, if on this *verſe*, a *reſolve* of *walking*, *I will walk before the Lord*. There are *three* things ſhould be the *object* of a Saints *care*, the *devotion* of the *ſoul*, *profeſſion* of the *mouth*, and *converſation* of the *life*; that is the ſweeteſt *melody* in *Gods eares*, when not onely the *voyce ſings*, but the *heart-ſtrings* keep *tune*, and the *hand* keepeth *time*; all of theſe are obſervable in good *David*, with his *heart* he *loveth God*, with his *lips* he *calleth upon God*, in his *life* he *walketh before God*; and truly, this *laſt* ought not to be the *leaſt* of our *care*, and that in reſpect of *God*, *others*, *our ſelves*.

Qui ſpem in Deo fixam habet & per illam laborare & laboriosos virtutis fructus producere non recuſat Theod. in pſal. 51.

Magnificatur Deus in nobis apud incredulos & infideles, ſi ſecundum præcepta Dom'ni vivamus, ſi bonis operibus luceamus. Chromat. in Matth. cap. 5. Matth. 5. 16.

1. It is our *walking* that *glorifieth God*. So much our bleſſed *Saviour* expreſſeth, when he *calleth* upon his *Diſciples*, and in them all, *Chriſtians*, *to let their light ſhine before men*, *to wit the light* of *grace* within, *ſhine* in the *actions* of their *lives* without, *that men ſeeing their good works might glorify their Father which is in heaven*; a good *heart* delighteth *God*, but it a good *life honoureth* him. It is the *fruitfulnes*

nes of the *vineyard* which *credits* the *husbandman*; when we *bring forth much fruit* then is *our Father glorified*. John 15. 8.

2. It is our *walking* that *edifyeth others*. It is not *fire* in the *embers*, but *fire* that *flameth* forth which *warmeth*; it is not *grace* in the *heart*; but in the *life* that *profiteth*; if the *believing husband* would *gain* the *unbelieving wife*, or *wife* the *husband*, S. *Pauls* advife is, *ſo let him walk*; if we would be *exemplary* to *others*, it muſt be in *walking before others*; it is not our *inward* diſpoſition, but our *outward* converſation which hath an *influence* on *them* with *whom* we *converſe*. 1 Cor. 7. 16.

De dilectione conditoris linguamens & vita requiranbur Nunquam eſt Dei amor otioſus, Operatur etenim magna ſi eſt: ſi vero operari renuit amor non eſt.

3. It is our *walking* that in ſome ſenſe *juſtifieth our ſelves*. Nothing ſo truly *ſpeaketh* a *man* as his *converſation*; a *man is not* alwayes *what he ſeemeth* or *ſaith*, but he is *what he doth*.

Greg. in Evang. hom. 30. *Signum amoris non eſt in affectu animi, ſed in ſtudio bonæ operationis. Id. lib. 1. Reg. c. 4.*

1. This *juſtifieth* the *reality* of our *inward diſpoſition* to *man*. *God* indeed *judgeth* the *actions* by the *affections*, but *men judge* of our *affections* by our *actions*. *Show me thy faith*, ſaith Saint *James by thy works*; ſo ſay *men*, *ſhow* us your *faith*, your *love*, by your *works*; *Every tree is known by its fruits*, ſaith our bleſſed *Saviour*, by what we *do* men *know* what we *are*. James 2. 16. Luk. 6. 44. Pſal 119. 32.

Ubi eſt ignis divinæ dilectionis flammas immittit per ſenestras oculorum, oris, manuum & pedum. Guadalupe in Luc. 1 John 5. 3. John 14. 13.

2. Yea this *juſtifieth* the *truth* of our *good affections* in *themſelves*. Indeed an *heart enlarged* will not onely *walk*, but *run the way of Gods Commandements*; and therefore ſaith S. *Gregory*, *where love is preſent there will be a proportionable acting*, and *if there be a refuſing to act, it argueth love to be abſent*. The truth is, *love* is neither *idle*, nor *weary*, it is *willing* to *walk*, and the *walk* ſeemeth *eaſy*; ſo much S. *John* expreſſeth, when he ſaith, *this is the love of God, that we keep his Commandements, and his Commandements are not grievous*.

Nam ſicut nihil eſt tam leve quod ei non grave ſit qui invitus facit: ſic nihil eſt tam grave quod non ei qui id libenter exſequitur leve eſſe videatur. Sal. de gub. Dei l. 1.

3. Nay, yet once more, this *juſtifieth* the *ſincerity* of our *intentions* in the *ſight* of *God*. They are *Chriſts* expreſs words: *If any man love me, he will keep my commandements*; onely the *obedient*, is an *acceptable* lover in *Chriſts* account; yea his *Judiciall* proceeding at the *laſt day* will not be according to what is *within*, but what is *without*, nor will God onely, or ſo much *enquire* at *that day*, what thy

evota intentio ac commendanda ſpes ſi facta reſpondiſſent intentioni ac ſpei. Cajet. in Reg. l. 1.

thoughts.

Oſtende mihi, id eſt ut placeat mihi, & etiam ut mihi ſis bonori, ſaciem tuam, id eſt operationem tuam. Anſ. in Cant. *Oſtende mihi aſpectum tuum & opera tua bona.* Par. Cald. in Ghiſl. ſuper Cant.

thoughts or thy *deſires* have been, as what thy *actions* have been.

Let none therefore *flatter* themſelves in their good *meanings*, devout *affections*, pious *intentions*, whileſt yet their *lives* are *barren* and *fruitleſs*; as *men do not gather grapes of thornes, nor figs of thiſtles*, ſo neither can *thorns* be gathered from *grapes*, nor *thiſtles* from *figs*; and as we cannot *expect* a *clean* thing from an *unclean*, ſo neither an *unclean* thing from a *clean*. It is a meere *deluſion* to think that an *holy heart* can conſiſt with a *prophane life*, nay to a lude to Saint *Johns* expreſſion, *if any may ſay he love God*, and *walketh* not *before* him, *he is a lyar*: Since his *practiſe* giveth the *lye* to his *profeſſion*, and the *diſſonancie* of his *life proclaimeth* a *no* to what he *ſaith* with his *lips*. And therefore let us all think we heare *Chriſt* ſpeaking to us as he did to his *Spouſe*, *Let me ſee thy countenance*, to wit in *good works*, ſo the *Chaldees Paraphraſe*, as well as *heare thy voyce*; and again, *Set me as a ſeal upon thy heart, as a ſignet upon thy arm*, not onely *upon thy heart* by a pious *affection*, but *on thy arm* by a religious *converſation*; this is that which *David* here *purpoſed*, when he ſaith, *I will walk*.

Matth. 17. 16. 1 John. 4. 20. Cant. 2. 14.

Pone me ut ſignaculum in corde tuo quo fides tua pleno fulgeat ſacramento, ut ſignaculum ſuper brachium tuum quo opera tua luceant. Amb. de init. lib. *Signaculum Chriſtus in fronte eſt, ſignaculum in corde, in fronte, ut ſemper confiteamur; in corde, ut ſemper diligamus; ſignaculum in brachio, ut ſemper operemur.* Id. de Iſaac & an. *Verbum* התהלך *in quarta conjugatione habet ſignificationem verborum frequentativorum apud Latinos.* Moll. in Pſal. Vatabl. in loc.

2. The *Conjugation* is no leſs *obſervable* than the *verb*, as giving to it the *ſignification* of a *frequentative*; hence the ſame word is rendred elſwhere a *going on*, and here by *Vatablus, continenter ambulabo, I will continually walk*; ſo that we have hereby ſome thing *further* expreſſed concerning the *matter* of *Davids* reſolve, namely a *progreſſive conſtancy in a religious converſation*. That you may diſcern what plain *footing* this *truth* hath in this *Scripture* be pleaſed to *trace* it in theſe three ſteps:

1. The *Metaphor* it ſelf of *walking*, intimateth ſo much.

To *walk* is not to take a *ſtep* or two, in a *path*, but to *continue going*, till we *come* to our *journeys end*; nor is it on-

ly

ly a *continued*, but a *progreſſive* motion, every *ſtep* a man taketh, he gaineth *more ground*, and is ſo much *neerer* the *term* of his *motion*.

2. The *conjugation* carieth in it an *addition* to the *verbe*; *walking* implieth a *repetition* of *ſteps*, and *this* a *frequency* of *walking*; indeed the moſt proper *ſignification* of it, is *reciprocall*, but ſometimes it is *frequentative*, and in this *verbe*, it is moſt *ſuitably* ſo to be *conſtrued*, *aſſiduè*, *continuò ambulare*, to *walk* on *daily* and *conſtantly*. Buxt. lex.

3. The *meaning* of thoſe *words*, *in the land of the living*, may be *underſtood* in the ſame ſenſe, with thoſe at the *ſecond* verſe, *as long as I live*; and ſo they *confirm* this *truth*; *Davids* purpoſe is, to *ſerve God*, not only for a *day* or a *year*, but *always*, during the *whole time* of his *abode* in this *world*.

This then is the *pattern* here ſet before us, *as* not to be *good* onely *within*, but *without*; ſo not onely to be *good*, but *better*, yea to *hold faſt* our *goodnes* to the *end*.

Indeed as the *moraliſt* ſaith, *una actio non denominat*, it is not *one action that denominateth a man*, *either*, *vertuous*, *or vitious*; no man ſo *evill* but may *do* ſome *good*, nor ſo *good* but may *do* ſome *evill*; on the *one hand* we find *Cain* ſacrificing, *Saul Prophecying*, *Jezabel faſting*, *Ahab humbling*, and the *Phariſees praying*; on the *other hand* we may obſerve, a *Noah overtaken with wine*, a *Lot committing Inceſt*, a *David falling into adultery*, and a *Peter guilty of perjury*: It is not then *particular* acts, but the *generall* courſe of the life, by which we muſt *judge*, either our *ſelves* or *others*. *Appoſite* to this *purpoſe* is *Saint Baſils note* on theſe *words* of the *Pſalmiſt*; *he that walketh uprightly*: *It is not he that hath walked*, *but he that doth walk*: *for one action doth not ſpeak a man good*, *but his frequent practice*. Indeed *this* is that which *differenceth* a *godly* from a *wicked* man, the *wicked* man like the *thief* may ſometimes *croſs* the *Kings high way*, but ſtill his *walk* is in *by-paths*; the *godly* man may ſometimes be *drawn aſide* into a *by-path*, but ſtill *Religion* is his *road*; and therefore if thou wouldſt paſſe a *right* cenſure, obſerve theſe *two* things, the conſtant *bent* of thy *heart*, and *courſe* of thy *life*; *ask* thy ſelf, *what is my love*, *whither tends my walk*?

οὐχὶ δὲ τὸ διαπαντὸς πορεύεσθαι τοῦτο λέγει· οὐ γὰρ ἐν τῷ πορεύεσθαι ἀλλὰ τῷ πολιτεύεσθαι ὁ ἔπαινος· οὐδὲ ἐργαστήριον ἀλλ' ἐργαζόμενος ὁ γὰρ μίαν ἐργασίαν ἐπιδειξάμενος οὐκ ἐργαστήριον ἔχει. &c. Baſ. in Pſal. 14.

walk? and accordingly *judge righteous judgment*.

And as this muſt be the *rule* of thy *cenſure*, ſo let it be the *ſcope* of thy *endeavour* to *walk* conſtantly in the *way* of *righteouſneſs*. We read concerning *Henoch*, that it is *twice* ſaid, *he walked with God*; *once* about the *beginning* of his *age* after he *begat Methuſelah*, and againe *before* his *tranſlation*, to intimate his *continuance* in that *walk*, till the *end* of his *life*; It is that which the *Scripture* calleth for, under the Metaphor of *ſtanding*, as well as *walking*; ſo the Apoſtle *Paul* adviſeth the *Epheſians*, having *done all*, *to ſtand*, as a *pillar* in the *building*: (*perſeverance* being the *pillar* of *obedience*) or rather as a *ſouldier* in the *field* who *keepeth* his *ground*. It is the *deſire* of *David* that the *lifting up of his hands might be as an evening ſacrifice*; Saint *Chryſoſtome* asketh the *queſtion*, *why not as a morning ſacrifice?* and he *anſwereth* it aptly to this preſent *purpoſe*, *becauſe the morning ſacrifice expects the evening*, *but when the evening is done*, *the ſervice of the day is finiſhed*: ſuch would *David* have his *ſervice* to *be*, not onely *begun*, but *compleated*. Very *fitly* is this *expreſſed* by that *phraſe* of *ſupping with Chriſt*; it is not enough to *break our faſt* with *him* by *good beginnings*, nor yet to *dine* with him by ſome *forward progreſs*, but we muſt *ſup with him* by *conſtant perſeverance*, till at laſt we *lye down* in the *bed of the grave*, and *ſleep* the *ſleep of death*. The truth is, *non tam initia ſunt in bonis ſtudiis ſpectanda quam finis*, it is not ſo much to *get* as to *keep the faith*, to *have done well*, as to *continue* doing to the *end*; and he muſt *carry* his *goodneſs* to the *grave*, who will have it *carry* him to *heaven*. The *ſacrifice* which we *offer* to *God* muſt have a *tayl* as well as an *head*, and the *coat* of *piety* muſt be not only *particolored*, for *variety* of *graces*, but *down* to the *heels* by *perſeverance*.

Nor yet is this all, having *begun*, we muſt *continue*, and in *continuing* we muſt *move forward* from *ſtep* to *ſtep*, *grace* to *grace*. It is ſaid of *Aarons rod*, that it *brought forth buds and bloomed bloſſoms*, *and yeelded Almonds*: whereby is *ſhadowed* forth the daily *progreſs* of a *Saint*, from the *buds* of *thoughts* to the *bloſſoms* of *words*, from the *bloſſoms* of *words* to

Ad explicandum quod ab ineunte ætate profecit in viâ Dei & perſeveravit proficiendo in ea ſemper. Cajet. in Gen.

Quæ loquendi ratio conſtantiam animi ſignificat & invictum robur, ſive illam ducat exquiſita cognitione præditus Apoſtolus à gladiatorio ludo & caſtris, nam gladiator & miles ſtare in gradu dicuntur, ſive à columnis quæ ἑστῶσι ſtare in baſi dicuntur Symbolo firmitudinis & ſolidæ conſtantiæ. Creſol. de virtut. T. 2. cap. 1. Sect. 4.

Τοῦτο ἔργον ἐστὶ τῶν ἐν ἀρετῇ ἀνδρὸς ἀγωνίζεσθαι μὲν ἀεὶ καὶ ἀθλεῖν ἀγωνίζεσθαι δὲ καὶ ἀθλεῖν ἀεὶ μὴ μόνον τὸ πρῶτον ἢ τὸ δεύτερον, &c. Chryſoſt. in pſal. 140.

Hieron in Galat.

Epheſ. 3. 14. Rev. 3. 20. Numb. 17. 8.

to the *Almonds* of *works*, or (as *Origen*) from the *Buds* of *beginnings*, to the *Bloſſoms* of *increaſe*, yea the *Almonds* of *perfection*. As *God* in the *Creation* proceeded, from *imperfect*, to *more perfect* Creatures, *Plants* to *Beaſts*, *Beaſts* to *Man*: ſo muſt *we*, from *one* degree of *goodneſs* to *another*. Nor muſt we onely *hold out* till we come to the *end*, but as we draw *nearer* the *end*, *run* the faſter: and (to uſe St. *Chryſoſtome*'s compariſon) as *Pilots*, having paſs'd many *ſtorms*, are exceeding *ſolicitous*, leſt they ſhould miſcarry in their approach to the *Haven*; or as *Runners* put themſelves forth the *moſt*, when they approach *neareſt* the *Goal*: ſo ſhould we, as *every day* we are *nearer* the *Grave*, draw *nearer* Heaven. Our *goodneſs* muſt not be *like the Morning-Cloud*, that quickly vaniſheth, but like the *riſing Sun*, that ſhineth brighter; not like the *early Dew*, that is ſoon dried up, but like the *green Olive-tree*, which flouriſheth more and more: And as the *laſt Wine* of the *Feaſt* was the *beſt*, ſo our *laſt Works* be better than our *firſt*. Though then we muſt *ſtand* as it is oppoſed to *going backward*, or *running away*, yet we muſt *not ſtand* as it is oppoſed to *going forward*, or *walking on*: We are not at the end of our *race*, till the end of our *life*; and therefore muſt not think of *ſtaying in the way*, but of *haſtning to the end*. The Man *cured* of his *Palſie* muſt not onely *riſe*, but *take up his Bed, and go to his Houſe*, Math. 9. 6. *Chriſt* calls upon his *Love* not onely *to riſe, but come away*; and that not *once*, but *again*, Cant. 2. 10. 13. *Non operis boni, ſed mali feriæ ſunt*, ſaith St. *Ambroſe*; We muſt ceaſe from *ſin*, but not from *good*; a *Saint* keepeth *every day* as an *Holy-day* in reſpect of *peace of conſcience*, and yet *every day* as a *work-day* in reſpect of the *actings* of *grace*. *Chriſt* healed them that were *ſick* on the *Sabbath-day*, as well as on any *other*; to intimate, that there is no *day*, no not the *day of reſt*, wherein we may *ceaſe* from *religious actions*; *Vera virtus finem neſcit*, *Grace*, like *Fire*, is of a *reſtleſs* nature, ſtill *aſcending*. Thou muſt never ſay with the *rich Fool*, *Soul take thy eaſe*; but ſtill reſolve with

Eſt ergo primum germen prima hominis in Chriſto conſeſſio, ſecundò frondeſcit ubi renatus donum gratiæ Dei ex Spiritus Sancti purificatione ſuſceperit, inde affert flores ubi proficere cœperit & morum ſuavitate decorari ac fragrantiam miſericordiæ & benignitatis effundere, &c. Orig. hom. 9. in num.

Parum eſt adipiſci aliquid potuiſſe plus eſt quod adeptus es poſſe ſervare. Cypr. Epiſt. 7.

ὃτι κυβερνήτης ἀπειδὰν μεγάλα διαβάντες πελάγη πανλαγμένον αὐτοῖς τῶν ἱστίων ἐστὶ τὸν λιμένα ἐσθαι μάλιστα τότε μάλιστα πολὺ τὸ φόβητρον ἴχνη, &c. Chryſoſt. in Gen. orat. 30.

Semper adde, ſemper ambula, ſemper proficie, noli in via remanere. Aug. Serm. 15. de verb. Apoſt.

διὰ τι χαὶ ἐγκαθεύδειν χρὴ καὶ μεδίνοιτο διὰ τῦ δήμου σφηνιζόντως πανταχόθεν εἰσιόντος ἀλλὰ τὸ ἀναστῆναι ἢ τὸ ἐλθεῖν τοῦτο τῆς ὁρᾶν τὸ ἀμείνων ἀναβαίνοντας τῶν δένδρων διδῶσι. Gr. Nyſſ. in Cant. Ambroſ. in Luc. 13. Bern. epiſt.

David, *I will walk*, And that thou mayst not *err* in thy *walking*, be sure to *perform* it in the *right manner*; and that is,

2. *Before the Lord*; the *particular* that cometh next to be *handled*. If you please to *observe* the *Scripture-phrase*, you shall find three several *expressions* frequently *used*; to wit, *walking with God*, *after God*, and *before God*; *postures* which in a *literal* sense are *inconsistent*: It is impossible for a *Man* at the *same time* to *walk before* and *after* another; and if he *walk* with, he is neither *before* nor *after*. But all of these in a *spiritual sense* may well *agree together*; nay the truth is, they are all *one* in *substance*, though yet *each* hath its *particular* and *emphatical* signification.

1. It is said of *Enoch*, that he *walked with God*, Gen. 5. 22. and that implyeth an heavenly, holy, and *humble*, yet *familiar enjoyment* of *God* in our *way*. *Can two walk together and not be agreed?* Amos, 3. 3. is the *Prophets question*, thereby intending a *negation*; *God* and a *Saint* are agreed and acquainted, because they *walk together*.

2. It is said of *Josiah*, that *he made a Covenant to walk after the Lord*, 2 King. 23. 3. in *opposition* to which is the *phrase* of *walking after other Gods*, *and the imaginations of their own hearts*, Jer. 16. 11. and it *imports* as much as a *following* those *directions God* hath *given* us in his *Word*, especially in *matters* of his *Worship*. He goeth *before us*, as it were with the *light* of his *Word* in his *hand*, and we are to *follow after*.

Finally, It is *God's* prescript to *Abraham*, *Walk before me*, *and be perfect*, Gen. 17. 1. and that is, when (as to *allude* to that *known expression*) *Manus ad clavum*, *oculus ad cœlum*, as our *hand* is upon the *work*, so our *eye* upon *God* in every thing we do; which is the *ground* of that *uprightness* call'd in the *Scripture-dialect*, *perfection*.

In sum, we walk *with God*, as a sweet *Companion*; *after God*, as a commanding *Lord*; *before God*, as an observing *Judge*; we walk *with him*, as his *Friends*; *after him*, as his *Servants*; *before him*, as his *Children*; finally, we walk *with him*, by an humble *familiarity*; *after him*, by a regular *conformity*;

conformity; *before him*, by a cordial *integrity*; and this is *David*'s resolve, *I will walk before the Lord.*

To *give* you the full *meaning* of this *phrase*, be pleased to consider *three* things in reference to a *Saint*'s *walk* which these words, *before the Lord*, may *instruct* us in; namely, the right *way* wherein he must *go*; the special *motive* to incite him to his *walk*; and the principal *end* whereat he ought to *aim*: Of *each* a *word*.

1. *Before the Lord*, intimateth the *way*; and that either in *particular*, or in *general*.

1. In *particular*; the *way of God's worship*, and so to *walk before the Lord*, is, *Occupatum esse in cultu Dei*, to be frequently *conversant in religious performances*; so that this *ambulare* may be *interpreted* by *adorare coram Domino*, *I will walk*, as much as, *I will worship before the Lord. Coram Domino intelligo de Tabernaculo Domini, Before the Lord* is as much as *in the Tabernacle of the Lord*; where was the *Ark*, a *sign* of his *special presence*; whither *David* resorted, that he might give *God* the *worship* due to him, *Psal.* 75. 6. So that we may *expound* this *walking before God* by that which he saith elswhere, *I will dwell in the House of the Lord for ever*, Psal. 23. 6. Indeed in respect of this constant *residence* in *God's House* to offer *sacrifice*, the *Priests* are said to *walk before him*, 1 Sam. 2. 30. For though *God* be *everywhere*, yet he is more *peculiarly present* in his *House*: The whole *World* is his *Court*, but the *Church* his *Chamber of Presence*. Well then may they who *serve at his Altar* be said to *walk before him*. Nor is it *onely* true of *them*, but of *all* who *frequent God's House*, since then they *come before his presence*, and *draw nigh* to him in a more *special manner*.

Lorin. in loc.

Musc. ibid.

ὃ ἐκκλησία τόπος ἀγγέλων τόπος ἀρχαγγέλων βασιλεία θεοῦ ἀντὸς ὁ οὐρανός. Chrys. in Cor. Ep. 1. Serm. 36. Psal. 95. 2.

That then which according to this *exposition* we may *observe*, is, the *temper* of a *godly* man, what he taketh most *delight* in, *giveth himself* to, and desireth to *imploy himself* about, to wit, *God's immediate worship* and service, and that *especially* in the *Publick Assemblyes*. VVhat *Pleasure* is to the *Voluptuous*, *Honour* to the *Ambitious*, *Wealth* to the *Covetous*, *Applause* to the *Vain-glorious*, that is *God's wor-*

ſhip to the *Religious*, the *Chief*, nay the *All* he delights in. And therefore this holy *Prophet* elſwhere maketh *this* his *one*, nay *onely requeſt* to *God* (*which* being *granted*, it *matters not* what elſe is *denied* him, and *which* he would not ceaſe *ſeeking after* till it were *granted* him) *that he might dwell in the Houſe of the Lord all the daies of his life, to behold the beauty of the Lord, and enquire in his Temple*, Pſal. 27. 4. Indeed as a *Mole* in the *Earth*, a *Fiſh* in the *Sea*, a *Bird* in the *Air*, ſo is a *Saint* in the *Houſe of God*, to wit, as in his *proper place*: no wonder if *David* deſire to *dwell* in it *all his daies*. In *God's Houſe* it is that *God manifeſteth* himſelf to his *Servants*, and his *Servants behold his Beauty*, *ask* his *counſel*, and ſweetly *converſe* with him; well may the *Pſalmiſt* not onely *deſire*, but *ſeek* after it. So *amiable* is *communion with God* to a *pious* man, that even in *earthly* buſineſſes he hath *heavenly* thoughts; and whil'ſt he walketh *before men* in *civil* converſation, he is *ſtill with God* in *ſpiritual* affections. Surely then, he cannot but be in *love* with *Religious Duties*, wherein he ſo *immediatly* converſeth with, and *walketh before God*.

Non divitias quæro & potentiam, nec regnum & gloriam verùm divino Templo continuò aſſidere, &c. Theodor. in Pſalm.

2. In *general*; the *way of God's commandments*, and ſo to *walk before God*, is, to *walk ad nutum & voluntatem Dei*, in that *way* which *God* is pleaſed to *ſet before us*: *Ex ejuſdem præcepto velle omnia facere & vivere*, to *reſign* up our *ſelves* to the *guidance* of *God's Word* and *will* in *all* things. It is ſaid of *Zachary* and *Elizabeth*, that they were *righteous before God*, * *walking in all the Commandments of the Lord blameleſs*: where *one phraſe* explaineth *another*. So that if you would know what it is to be *righteous before God*, it is to *walk in all the Lord's Commandments*. VVhat *other expoſition* need we, or *better* can we have of *this phraſe*, than *God* himſelf giveth in that *ſpeech* of his to *Salomon*; *If thou walk before me as* David *thy Father walked, to do according to all that I have commanded thee*, 1 Chron. 7. 14. VVherein is plainly intimated, that *to do according to all God's commands*, is, *to walk before him*. So that this *phraſe* of *walking before* (in this ſenſe) is much like that of *ſtanding before*: And as *Servants* ſtand *before* their *Lord* ready to *perform*

Lorin. in loc. *Ambulare coram Deo eſt ſemper eſſe paratum, expeditumque atque intentum ad id quodcunque velle ac jubere Deum noverit prompte & alacriter exequendum ut ſolent eſſe Miniſtri ac ſeni in conſpectu Dominorum ſuorum.* Perer. in Gen. 17.

* Luk. 1. 6.

form his *injunctions*, or *Scholars before* their *Maſter* to *receive* his *inſtructions*, ſo do *holy* men *before God* to *fulfill* his *preſcriptions*.

It informeth us in the *character* of a *true Saint*; he is one who *walketh before God*, *avoyding* what he *forbiddeth*, *performing* what he *commandeth*, and ſo *making* his *Law* the *rule* and *ſquare* of all his *actions*. This is that which elſwhere this *holy* man more expreſly *profeſſeth*, when he ſaith, * *Thy Word is a Lamp unto my feet, and a Light unto my paths*, namely, to *guide* him in all his *actions* both inward and outward, of *heart*, and *tongue*, and *hand*. A true *Saint* dareth not *go* a *ſtep further* than this *light* goeth *before him*; nor will he *refuſe* to *go* whitherſoever this *Lamp leadeth* him; *Speak Lord, for thy ſervant heareth*, ſaid *Samuel*, 1 Sam. 3. 9. when *God appeared* to him. *Lord, what wilt thou have me to do?* Act. 9. 6. was *Paul's* voyce when *Chriſt* manifeſted himſelf unto him. This is a *truly pious* temper, when our *heart ecchoeth* to *God's voyce*, and we are *willing* to *obey* whatſoever he is *pleaſed* to *command*. O, my *Brethren*, often ask your ſelves theſe *Queſtions*, *Before whom do I walk? At whoſe command am I? What are my waies? Doth the Spirit or the Fleſh govern me? Is carnal reaſon, or God's Word, my rule?* Believe it, *onely they* who *walk before God now*, ſhall with joy *appear before him hereafter*; and onely they who *walk in the way of his precepts*, do in a *religious* ſenſe *walk before him*.

Hæc lucerna accenſa eſt in omni verbo, & omni opere, ad hanc lucernam greſſus noſter ſemper intuitus moveatur. Ambroſ. in Pſalm. 118. oct. 14.

* Pſ. 119. 105.

2. *Before the Lord* may very fitly be *conſtrued* by *ſub ejus oculis*, to *walk*, as *remembring* that we are *under his eye*, and all our *actions* obvious to his *inſpection*: In which *ſenſe* they carry in them a ſingular *motive* to, and *help* in the *right ordering our converſation*, namely, a ſerious *conſideration of God's preſence*.

Ambulare coram Deo eſt ſemper intueri Deum quaſi præſentem ſibi & idcirco cautiſſimum moderatiſſimum & devotiſſimum Deo ſemper incedere. Perer. in Gen.

It is the counſel of the *Wiſe Man* to his *Son*, *In all thy waies acknowledge him, and he ſhall direct thy path*: The *Vulgar* Latine readeth it, *Cogita Deum*, in every thing thou takeſt in hand *think on God*: And truly the very *thought* of *God* (if *ſerious*) would be an excellent *means* to *direct our paths*. He muſt needs *walk right* who doth *nothing to which* Prov. 3. 6.

he dare not *crave God's assistance*, or *from which* he would *desire God's absence*. Thus did that pious *Father* acknowledge *God*, which made him say, *Lord, whatsoever I do, I do it before thee; and whatsoever it is I do, thou knowest it better than I who do it.* The same, *David* elsewhere expresseth to have been his *temper*, when he saith, *All my waies are before thee*, Psal. 119. 168. and again, *I set the Lord alwaies before me*, Psal. 16. 8.

Quicquid facio ante te facio, & illud quicquid est quod facio melius vides quam ego qui fanio. Aug. Soliloq.

Indeed we are *before God* even when we will *not* set him *before us*. To *perswade* our selves *God* doth *not see* us, is but to *shut our eyes* whilest the *Sun-beams shine* upon *us*: We may by this means *hide God* from our *selves*, but we cannot hide our *selves* from *God*: How much better therefore is it for us all to make a *vertue* of *necessity*, by *keeping* our *eyes* on *him* whose *eye* is *alwaies* upon *us*!

Cum nos videri non credimus in sole clausos oculos tenemus. Illum videlicet nobis abscondimus, non nos illi. Greg. Moral. l. 25. c. 4.

We were this duty of *walking* (in this sense) *before God* well *practised*, how would it teach us to *walk before our selves*! and the *thoughts* of divine *inspection* put us upon diligent *circumspection*. The truth is, *look* we never so *narrowly* into, *watch* we never so *carefully* over our *selves*, *God* will *see* those *faults* in *us* which *we see not* in our *selves*. No marvel if the *consideration* of a divine *aspect* make us to say, *We will take heed to our waies*, Psal. 39. 1. Indeed this it is which will be both a *bridle* to our *sins*, and a *spur* to our *graces*, *keep* us from *wandring*, and *incite* us to *walking*.

Qui vitam suam sollicitus aspicit quia se ante se ponit, coram se ambulat. Id. in Ezek. l. 1. hom. 5.

1. He that *walketh before God* cannot but *stand* in *awe* of his *presence*, and therefore *dare* not *wander* into *by-paths*. A *Conjurer* being brought before that *holy* man, Mr. *Tindall*, professed he could not *do* any of his *feats* in *his presence*: Much less would we *dare* to *act* any *wickedness*, did we *walk* in *God's sight*. *Plutarch* adviseth *Men* to *live* as if their *Enemies* were their continual *Overseers*. *Seneca*, as if *Cato*, *Lelius*, or some *grave Man* were their *Supervizor*. If the *imagination* of their *presence* would *lay* upon Men a great *restraint*, how much more would the *meditation* of *God's*, who is *really* and continually *present*. What *Man* would be so *impudent* as to *steal* before the *Judges face*? or *act* any thing *unseemly* in his *Princes sight*? Would it not

Sancti viri tanto se subtilius in cogitatione constringunt quanto à superno judice districtius considerari conspiciunt, &c. Id. Mor. l. 21. c. 4.

Plut. de Util. cap. ab hoste. Sen. Epist. 11. Nullum magis frenum, nulla efficacius ratio componendi mores quam ambulare ante faciem principis. Cajet. *Magna nobis indicta est necessitas recte vivendi, qui omnia facimus ante oculos judicis cuncta cernentis.* Boet. de Consol.

then

then be a great *curb* to our *licenciousness*, did we consider that the *King* of *Kings*, and *Judge of all the World looketh on?* And in as much as *God's presence* is *universal*, this *restraint* will be *general*, not onely from *open*, but *secret* wandrings, in the *closet* as well as in the *street*, of the *heart* as well as of the *life*. Ecclesiastical *Historie* tels us of some notorious *Strumpets* whom this *argument* hath converted, That *God seeth* in the *dark*, when the *Doors* are *fast*, *Windows shut*, and *Curtains close*: Surely he *dare* not *sin any where*, who *pondereth* this *duly*, that *God is every where*.

Antonin. hist. part. 2. c. 15. *Agens propheta sub Judice & Scrutatore cordium Deo in custodiâ mandatorum Dei permanet. Non vias seculi, neque vias vitiorum incedit, &c.* Hilar. in Psal. 118.

2. Nor will this *walking before God* onely *bridle sin*, but *quicken grace*, by *the fear of God* not onely *filthiness is clensed*, but *holiness is perfected*. A *Noble*, and much more a *Royal Spectator*, puts any one upon much *diligence* in the *execution* of any *action*: He that remembreth *God beholds him*, cannot but be very *exact* and sedulous in his *performances*, that though they cannot be *worthy of*, yet they may be some way *meet for* so *glorious a Majestie*. O therefore let that of *Salomon* be often in our *minds*, *The eyes of the Lord are in every place, beholding the evil and the good*, Prov. 15. 3. or that of the Apostle, *All things are naked and open to his eyes with whom we have to do*, Heb. 4. 12. or that of St. *Augustin*, *God is all Eye*, *which therefore cannot be deceived, because it is never closed*; or, if you will, that of the *Poet*, *Verily there is a God who seeth and judgeth all our actions*: so shall our whole *life* be a continual *walking before God*.

Deus totus oculus est quia omnia videt, totus manus est quia omnia operatur, totus pes est quia ubique est. Aug. Epist. 111. *Est profecto Deus qui cuncta quæ facit videt & judicat.* Horat. Capt.

3. Lastly, *Before the Lord*, may very rationally be *referred* to that which ought to be our chief *aim* and *end* in all we *do*, namely, *the approving our selves to God*. Both the *Septuagint* and the *Vulgar* Latine read these words thus, *I will do that which is pleasing in the sight of the Lord*. Yea that synonimous phrase of *walking with God*, is so *rendred* by the *Author* to the *Hebrews* concerning *Enoch*, *that he pleased God*. It is a truly *pious disposition* to *grieve* at nothing more than *offending*, and delight in nothing more than the *pleasing* of *God*; to *fear* lest any thing we *do* should be *distastfull*, and indeavour that all our *actions* may be *acceptable* in *Gods sight*; finally, to

ἐναρεστήσω ἐνώπιον κυρίου. Septuag. *Placebo Domino.* Vulg. Gen. 5. 24. Heb. 11. 5.

be

be *diſpleaſed* with *nothing* that *God doth*, and (as near as we can) to *do nothing* which may *diſpleaſe God*. For this the *Apoſtle* prayed in behalf of the *Hebrews*, that the *God of Peace would work in them that which is well-pleaſing in his ſight*. To this St. *Paul* exhorteth the *Theſſalonians by the Lord Jeſus*, That *as they had received of him how they ought to walk, and pleaſe God, ſo they would abound more and more*.

Heb. 13. 21.

1 Theſſ. 4. 1.

Socrat. Eccleſ. hiſt. l. 4. c. 23. ὃ μὲν ἐρῶν τὸ πάσης ἐπιζημίας ἀνυπεύθυνον. ὑψιμέδοντα δεῖν ἢ δ' ἀκολάστοις. Geom. Parad. in B. P. T. 1. Gr. Lat.

The *defect* of this was *matter* of *ſorrow* to *Pambo* and *Carino*, who ſeeing an *Harlot* to *ſpend* a great deal of *time* and *pains* in *decking* her *ſelf* to *pleaſe* her *Lovers*, *wept* that they had been leſs *carefull* to *pleaſe God*. In fine, this is that which here *David* reſolveth upon, *I will pleaſe the Lord*.

1 King. 8. 23. 9. 4. 2 King. 20. 3. Iſa. 38. 3.

It is very obſervable, that this phraſe of *walking before God*, in *Scripture* is frequently joyned with *integrity of heart* and *righteouſneſs*, with *truth* and a *perfect heart*: So that this *walking before God* is to be taken in *oppoſition* to *Hypocriſie*, which is onely a *walking before Man*. This indeed is a ſpecial *difference* between a *ſincere* hearted Man, and an *Hypocrite*: The *Hypocrites praiſe* is *not of God*, *but of Men*; the *upright* Mans *praiſe is not of Men*, *but of God*: The *one* in his *ſervices* to *God looketh* at *Man*; the *other* in all his *actions*, even towards *Man*, *looketh* at *God*: The *one* onely *deſireth* to *ſeem good* that he may *pleaſe Men*; the *other* to *be good* that he may *pleaſe God*.

Rom. 2. 29.

O let us take heed of *contenting* our *ſelves* with a *Phariſaical righteouſneſs*, whoſe deſire was *to be ſeen*, and care onely to be *approved of Men*; of whom therefore *Chriſt* ſaith, *they have their reward*, to wit, *humane applauſe*; and *they have no reward*, to wit, *from God*. Indeed how can it be *expected* that thoſe *ſervices* which are onely *rented* forth to *Mens eyes*, ſhould have any *payment* at *God's hands*? The *truth* is, no *folly* to that of *Hypocriſie*. VVhat *madneſs* is it to regard the *fellow-ſervants eye*, and not the *Maſters*? VVhat *fooliſhneſs* is it to *deſire* that *one* ſhould be a *Spectator*, and *expect another* to be a *rewarder* of thy *actions*? Yet *this* doth the *Hypocrite* who coveteth *glory* from *Man*, but *ſeeketh* not *God's approbation*, who *aimeth* at *pleaſing Man*, and hopes a *recompence* from God.

Matth. 6. 1, 2.

ἡ πρὸς ἀνθρώπους ὑπόκρισις ἐκεῖνον ἔχουσι τὸν κίνδυνον ἐκεῖνοι δὲ ἐκείνου κερδαίνουσι θαύματα. Chryſoſt. hom. 3. de Uzz.

Let

Let it then, O let it be our *wiſdome*, to endeavour that with *Noah* we may *find grace in the eyes of the Lord*; of *whom*, from thoſe words St. *Chryſoſtom* excellently *obſerveth*, That *divine commendation was his onely ſcope, not weighing either the applauſe or reproach of the Old World.* Let that *character* which was given of *Uzziah*, be ours, of *whom* it is ſaid, *He did that which was right in the ſight of the Lord*; upon which that ſame *Father* affirmeth, *It is not onely ſaid he did what was right, but it is emphatically added, in the ſight of the Lord, as oppoſite to oſtentation before Men.* Finally, let *Zachary* and *Elizabeth* be our *patterns*, of whom it is ſaid, *They were both righteous before God:* Truly no *righteouſneſs* will ſtand us in any *ſtead* but that which is ſo *before God*; *God ſeeth not as Man ſeeth*; and hence it is, that *many are juſt in the eyes of Men, who are wicked in God's ſight*; and thoſe whom Men *prize* as *Silver*, God *rejecteth* as *Droſs*. Whatever then others do, let our *eyes* be upon *God*, and our *care*, that as we are *beheld by*, ſo we may be *accepted of him*, that ſo we *now pleaſing him*, he may *one day pleaſe us*; and we here *delighting him* with the *ſight* of our *integrity* in *heart*, and *uprightneſs* in *life*, he may hereafter *delight us* with the *ſight* of his *reſplendent glory* to all *eternity*.

Gen. 6. 8. οὐχ ἁπλῶς ὑπὲρ χάριτος ἀλλ' ἵνα μηδὲν πρὸς ἔπαινον ἢ ψόγον τῶν τότε βλέπῃ μᾶς διδάσκει ὅτι ἵνα τοῦτο ἴσχῃ τὸν σκοπὸν οὐχὶ τὸν ἀκίνητον ἡ σὸν ἀφθαλμὸν ἐπιστρέφει ἵστησι. Id. hom. 23. in Gen.

2 Chron. 26. 4 ὃ γὰρ τὸ ἰσχὺς ἐπαίνου μόνον ἀλλὰ καὶ ἀτιμίας ἄνωθεν ἐπιδείκνυσι καὶ ἀνθρώπων. Id. hom. 3. de Uzz.

Non omnis qui juſtus eſt ante homines, juſtus eſt ante Deum, aliter videnthomines aliter videt Deus. Ambroſ. in Luc.

To *ſum* up this part; if you will have in *few* words the *extent* of this *walking before God comprized*, I cannot do it better than in *words* much like thoſe of *Lapide* concerning *walking with God*: To *walk before*, or *with God*, is *to be frequent in drawing nigh unto him*; *to ſet him ever in our ſight, and our ſelves in his, according to our ability to fulfill his will, and obey his precepts; in all things to endeavour that we may pleaſe him, approving our ſelves in ſincerity of heart to him.* So that in this *phraſe* we have as it were a brief *delineation* of the *Saint's walk*; the *path* it ſelf is *divine command*; the *hedge* to keep him in this path,

Cogita ſub oculis Dei nos ſtare ſpectante ac judicante ipſo converſationis ac vitæ noſtræ curricula decurrere, pervenire nos tunc demum poſſe ut eum videre contingat ſi ipſum nunc videntem delectemus actibus noſtris, ſi nos dignos gratia ejus præbeamus, ſi placituri ſemper in regno in hoc mundo antè placeamus. Cypr. de Zelo. *Ambulare cum Deo tuo*, i. e. *per omnia Deo adhærere, eum ubique præ oculis habere, illius juſſa voluntatem & nutum exactè obſervare & explere, illi per omnia placere & ſatisfacere.* Lap. d. in Mic. 6.

is *divine preſence*; the *end* which he propoſeth to himſelf, is *divine acceptance*; and the *foot* whereby he *walketh* in this *way*, to this *end*, is an *even* and *upright heart*: all which *David* reſolveth upon, when he ſaith here, *I will walk before the Lord.* I have done with the *ſecond*, paſs we on to the *laſt particular* conſiderable in the *duty*, to wit, the *place*, or *time* of *performance*.

3. *In the Land of the Living.* Theſe *words* admit of a *three-fold* interpretation, being underſtood

By ſome, *eſpecially for the Land of* Judea.

By others, *eminently* for *the* Jeruſalem *which is above.*

By the moſt, and moſt *probably*, for this *habitable Earth*, the *preſent World.*

1. That expoſition which *Cajetan*, *Lorinus*, with others, give of the *words*, would not be *rejected*, who conceive that by *the Land of the Living*, *David* here meaneth *Judea*, *in which*, or rather *over which* being conſtituted *King*, he *reſolveth* to *walk before God*, and *do* him *ſervice.* This is *not improbably* that *Land of the Living* in *which* the *Pſalmiſt*, when an *Exile*, *believed to ſee the goodneſs of the Lord*, this is *certainly* that *Land of the Living* wherein *God* promiſeth to *ſet his glory*: Nor was this *title* without *juſt reaſon applyed*, yea *appropriated* to *that Countrey.*

Pſal. 27. 13. Ezek. 26. 20. *Illam ſe vivorum æſtimavit regionem aſſerit, ubi colitur verus ac vivus Deus, non mortua ſimulacra: ubi etiam ſuppetunt vitæ corporali tranſigendæ ſubſidia opportuna, cæli ac ſoli bonitas, victus abundantia, copia rerum ad beneſtam voluptatem conferentium.* Lorin. in Pſalm.

1. *Partly*, becauſe it was a *Land* which afforded the moſt plentifull *ſupports* and *comforts* of *natural* life, in regard of the *wholeſomneſs* of the *Climate*, the *goodneſs* of the *Soyl*, the *overflowing of Milk* and *Honey*, with other *conveniences* both for *food* and *delight.*

2. *Chiefly*, becauſe it was the *Land* in which the *Living God* was *worſhipped*, and where he vouchſafed to *place his Name*; whereas the other parts of the *World* worſhipped *liveleſs* things, of which the Pſalmiſt ſaith, *They have mouths, and ſpeak not; eyes, and ſee not; ears, and hear not.*

Pſal. 115. 5, 6. And though in *this ſenſe* the *words* ſeem *eſpecially* to concern *David*, or, at the furtheſt, *onely* the *Jews*, yet by way of *Analogie* it concerneth *us*; in as much as this *appellation* upon the ſame *reaſons* no leſs juſtly *belongeth* to our *Land* wherein

wherein our *lines are fallen*, a *Land* enriched with all manner of *abundance*, *enamelled* with variety of *delights*; and, which is far beyond all the reſt, *bleſſed* with the *Dew of Heaven* as well as *fatneſs of the Earth*, *God* having been pleaſed for *many years* to vouchſafe the *enjoyment* of his *Ordinances* to this *Land*. *O my Brethren*, how *great* is our *ſhame*, how *ſad* will be our *doom*, who are as *barren* Trees in ſo *fruitfull* a Soyl! ſit in *darkneſs*, notwithſtanding ſo *glorious* a *Light*! yea *remain* in the *Congregation of the Dead*, whilſt in the *Land of the Living*? No wonder if God have ſuffered ſo thick a *Cloud* to obſcure the *luſtre* of his *Goſpel* among us, and our *Land* ſeem at *this day* as it were *dying*, and ready to *give up the ghoſt*.

2. *The Land of the Living* is conſtrued by the *Antients* to be that *Heavenly Countrey*, the *place* of the *Bleſſed*.

Indeed this *appellation* doth moſt fitly agree to *Heaven*; this *World* is *Deſertum mortuorum*, a Deſart of Dead, at leaſt *dying Men*; that onely is *Regio vivorum*, a Region of *living* Saints. *He who is our life*, is in *Heaven*, yea, *our life is hid with him in God*; and therefore we cannot be ſaid to *live* till we come *thither*. In *compariſon* of *that*, the *natural life* is not *worthy* of the *name* of *life*; yea, as *Saints*, we may be rather ſaid to *dye to ſin*, than to *live to God* on *Earth*; in *Heaven* it is we ſhall poſſeſs that which is the truly *vital* and *perfect life*. That is the *Land of the Living*, as *Gregory Nyſſen* elegantly, *where is no ſin*, and therefore *can be no death*: not this *Earth*, which, though it bring forth *living Creatures*, yet ſuch as muſt *dye*, and return to this *Earth* whence they came.

And as *Heaven* beſt deſerveth this *appellation*, ſo in *Heaven* it is that we are moſt juſtly ſaid to *walk before the face of the Lord*, the *Beatifical Viſion* being reſerved for that *Countrey*. *Now we ſee*, ſaith St. *Paul*, *in a glaſs*, *but then face to face*; here being *at home in the body*, *we are abſent from the Lord*; but when *abſent from the body*, *we ſhall be preſent with the Lord*. So the ſame Apoſtle. Sweetly to this purpoſe St. *Auguſtin* and St. *Hierom* upon this *text*,

Aug. epiſt. 121. *Illa vita eſt vitalis, dulcis, & amabilis, ubi certa ſecuritas, & ſecura tranquillitas, & tranquilla jucunditas, & jucunda felicitas, & felix æternitas, & æterna beatitudo.* Id. de Spec. Tract. 6. Greg. Nyſſ. de Beat. Orat. 2. Col. 3. 3, 4. 1 Cor. 13. 12. 2 Cor. 5. 6, 8.

Vbi placebo? in regione vivorum. Hæc enim regio mortuorum eſt, alia eſt terra vivorum. Hieron. in Pſal. 114.

Illam animarum requiem dicit terram eſſe viventium quò peccata non penetrant, ubi virtutum vivit gloria. Ambr. de bono mortis, cap. 9.

Tunc primus in regione vivorum ex omni parte placentes in conſpectu Domini, ex nullâ ab eo parte peregrini. Aug. in Pſal. 114.

Illud hoc loco præterire non poſſum quod de Babyla Antiochena Epiſcopo ſcribit Suidas, *&c.* Moller. in loc.

ארצות החיים

according to the *vulgar* reading, *obſerve*, that it is not *placeo*, but *placebo*; we do not in a ſtrict ſenſe *pleaſe God here*, but *we ſhall hereafter*; we do not now *walk before his face* of *glory*, but *we ſhall one day*; ſo that the very life of this mortal life conſiſts in the hope of that immortal; and in a certain *expectation* of that *future Viſion* is all our *preſent exultation*.

In *this ſenſe* no doubt that devout *Biſhop* and *Martyr*, *Babilas*, uſed the *words*, who being condemned by *Numerianus* the *Emperour* to an unjuſt *death*, a little before his *execution*, *repeated this*, and the *two preceding Verſes*, with a *loud voyce*. Nor is it *unfit* for any *dying* Saint to *comfort* himſelf with the like *application* of *theſe words*, and *ſay* in a confident *hope* of that *bleſſed ſight*, *I ſhall walk before the Lord in the Land of the Living*.

3. But *doubtleſs* the *literal* and proper *meaning* of *theſe words* (as hath been already declared) is of *David's abode in this World*; during which time, *whereſoever* he ſhould be, he would *walk before God*; for that ſeems to be the *emphaſis* of the *plural* number, *Lands*, according to the *Original*. The *World* conſiſts of many *Countreys*, ſeveral *Lands*, and it is *poſſible* for Men either by *force*, or *willingly*, to *remove* from *one Countrey* to *another*: But a *good* Man when he *changeth* his *Countrey*, yet *altereth* not his *Religion*, yea *wherever he is*, he *reſolveth* to *ſerve* his *God*.

The better to *illuſtrate* this *interpretation*, give me leave to *proceed* by theſe *three ſteps*.

1. This preſent *World* is juſtly called *the Land of the Living*, or as it is in the *Hebrew*, a *Land of lives*. In *this Land* it is that *every Man* enjoyeth a *natural life*, and *every Saint* leadeth a *ſpiritual life*: In *this Land* it is, that as we *enjoy* a *temporal*, ſo we *lay hold on eternal life*. Indeed that *life* which the *Saints* lead in *Heaven*, muſt be *begun* on *Earth*; *there* it ſhall be *manifeſted*, but *here* it's *conferred*; *then* is the *conſummation*, but *now* muſt be the *inchoation* of that *life* which ſhall *never end*. And ſurely ſince this is the *Land* wherein not onely the *life* of *nature*, but the *life* of *grace* is *vouchſafed*, yea that *life* of *glory* is *obtained*, *aſſured*,

red, and after a ſort *begun*, it may very well *deſerve* this *appellation* of *the Land of the Living*.

2. *In this World* it is that we are moſt properly ſaid to *walk*; in *Heaven* we ſhall be *Comprehenſores*, *Poſſeſſors*, as in our *Country*; on *Earth* we are *Viatores*, *Travellers*, as in the *way*; *there* we ſhall be on *Thrones* as *Conquerors*, here it is we *march* as *Souldiers*; finally, *there* we ſhall *ſit down*, *reſting* from *all our labours*, *here* it is we muſt *work* and *walk*. The *Temple*, a *type* of *Heaven*, was *fixed*, and ſo a *place* of *reſt*, where the *People* did *ſettle* and *enjoy* God's preſence: but the *Tabernacle*, a *type* of *this World*, was *ambulatory*, *removed* from *place* to *place*; after *death* we ſhall *lye* in *Abraham's boſome*, but in this *life* it is we *walk in* Abraham's *ſteps*. Revel. 3. 21. Luc. 16. 23. Rom. 4. 12.

3. *Laſtly* and *chiefly*, *this* preſent *World* is the *place*, and this *life* the onely *time* wherein this *duty* of *walking before the Lord* is to be *performed*. The *term* to which a *Saint walketh* is that *other Land of the Living*, the *Heavenly Manſion*: but the *ground* whereon he muſt *walk*, is this *Earthly Deſart*. That which is here called *the Land*, is in that *parallel Scripture* ſtiled *the Light of the Living*. Indeed, as our bleſſed Saviour ſaith, *When the night* (to wit, of *death*) *cometh, no Man can work*; the *light*, the *day* (namely of *life*) is the *time* allotted us for *working*. Not much unlike is that of *Salomon*, *There is no work*, *nor device*, *nor knowledge*, *nor wiſdome in the grave whither thou goeſt*: Onely *this time*, whilſt we are *going to the grave*, is the *ſeaſon* as of *converſing* with Men, ſo *walking before* God. Oh therefore let the *Prophet's counſel* be *acceptable*, *Seek the Lord whilſt he may be found*, *and call upon him whilſt he is near*; that is, according to the *Caldee* verſion, *whilſt ne live*, ſince as S. *Bernard* both *wittily* and *piouſly*, *After death there will be no time of calling upon God*; *when God ſhall be ſo preſent to the godly*, *that there will be no need*; *and ſo remote from the wicked*, *that there will be no poſſibility of calling on him*. Remember the *advice* which our bleſſed *Saviour* gave the *Jewes*, *Walk whilſt you have the light*; which though there it be meant *principally* of the *Goſpel*; Pſal. 56. 13. *Quamdiu vivis*, *quia poſt mortem nullum gratificandi tempus*. Euthym. in Pſ. 55. Joh. 9. 4. Eccleſ. 9. 10. Iſa. 55. 6. *Neque enim tunc erit invocandi tempus quando nemini propè erit Deus*, *aliis quidem præſens*, *aliis vero nimis valdè remotus*. Bern. de Quadrageſ. Ser. 3. Joh. 12. 35.

yet it may be *secondarily* referred to this *life*; and whilst we *have* this *light of life*, let it be our *care* to *walk with God*.

To this *end* be pleased to *consider* seriously these *two* things.

1. *This present is the onely time.* Whether we read the *words*, *I will please*, or, *I will walk*, both are to be performed *here*, or not *at all*; after *death* there is no *place* either for *prayers* or *tears*, in the *grave* there is neither *ability* nor *opportunity* of *walking*. It is said of *Enoch*, that *before his translation he had this testimony* (and so *must we*, if *at all*) *that he pleased God*, to wit, by *walking before him*. It will be too *late* to *begin* this *spiritual*, when we are at the *end* of our *natural journey*; *In vain is that salvation hoped for in the midst of Hell, which was wrought in the midst of the Earth. Behold now is the accepted time, behold now is the day of salvation*; the *prize* of *glory* must be *won*, and the *race* of *piety run now*, or *never*.

Heb. 11. 5. *I ergo tu & medio gehenne expectato salutem qua jam facta est in medio terræ.* Bern. in Cant. Serm. 75. *Nunc rapiendum est regnum Dei, nunc spiritu vivendum, nunc sinistris abrenuntiandum ut ibi à dextris locus reperiatur.* Hug. Eter. de regress. anim. ab inf.

2. *The present time is but short, very short.* Though the *Inhabitants* of this *Land* be onely *living Men*, yet they are not *long lived*; it is called by the Apostle, and most *aptly*, *a time of sojourning*, and therefore our *stay* cannot be *long*; this whole *World* is but as a common *Inne*, wherein some stay but a *few hours*, the most but a *few daies*, none can *dwell alwaies*.

2 Cor. 6. 2. 1 Pet. 1. 17. *Per κατοικίας & παροικίας, voces tum fluxa & instabilia, tum firma & sempiterna significavit. Incolatus enim est brevis commoratio &c.* Elias Cretens. not. in Greg. Naz. Orat. 10. Gal. 6. 10. ὁ βίος βραχὺς ἡ δὲ τέχνη μακρὰ. Hipp. Aphor.

O then, as we must go on *constantly*, so let us begin *presently*; the *way* is *long*, the *day* is *short*, the *work* great, the *time* little; we need not *grudge* to *hold* out till *evening*, we had need to *set* forth in the *morning*; and whilst we have *opportunity*, let us seriously *resolve*, and speedily *practice* this *duty* of *walking before the Lord*.

And thus I have considered the *words* distinctly and *absolutely* in themselves, representing to you both *David's resolving* upon a *duty*, and the *duty* upon which he *resolveth*, in the *matter*, *manner*, and *season* of *performance*; it now remaineth that I proceed more briefly to a conjunctive and *relative* discussion of them, as *depending* on the *precedent* verse, that you may see what was the impulsive *cause*, obliging

liging *reaſon*, inducing *motive* to put him upon this *duty* towards *God*, namely, *God's mercy* towards *him*.

Becauſe thou haſt delivered, &c. I will walk, &c. The *ſenſe* of which *connexion*, if you pleaſe, take in this larger *paraphraſe*; as if *David* had ſaid, *Oh my God, thou haſt wiped away tears from my eyes, to thee therefore I will lift them up in thankfulneſs; thou haſt kept my feet from falling, how can I imploy them better than in walking before thee? thou haſt delivered my ſoul from death, to whom but thee ſhould I dedicate my life? it is thy free gift to me, it is my due debt to thee: I can give thee little, if not thy own; I have received as it were a new life from thee, ſurely I will return it to thee, by walking before thee in the Land of the Living.*

1. It lets us ſee in *general*, that *Beneficium poſtulat officium*, *Mercy* calls for *duty*, and *beneficence* obligeth to *obedience*; not onely the *rod* of God's correction, but the *ſtaff* of his protection, hath a *voyce*, and that *double*; the one is that of *Chriſt* to the *Criple*, *Sin no more*; the other that of *God* to *Abraham*, *Walk before me and be upright*. For this reaſon no doubt it is that *God* compareth the *benefits* which he conferred on *Iſrael* to the *Cords of a Man*, and the *Bonds of Love*; *Stripes* are the *Cords* of a *Slave*, a *Beaſt*, and the *Bonds* of *Juſtice*; *Favours* are the *Cords of a Man*, and the *Bonds of Love*: but *theſe* as well as, nay rather than the *other*, are *Cords* and *Bonds*, *Bonds* to *keep* us *from ſin*, *Cords* to *draw* us nearer, and bind us faſter *to God*. Indeed this is the *end* at which *God* aimeth in beſtowing the *riches* of his *goodneſs*, that it might *lead us*, as *to repentance*, ſo *obedience*. It was the ſaying of *Fulvius* to his *Son*, *Patriæ te genui, non Catilinæ*; *I begat thee to be a ſervant of thy Country, not an aſſociate of a Traitor*. In like manner *God* ſaith to us, *I have brought you up that you might ſerve me, not your luſts*. So much he expreſſeth concerning his *Vineyard*, when having elegantly delineated the *care* he took for its flouriſhing, he ſaith, *Wherefore I looked it ſhould bring forth Grapes*. Nor is it any more than *reaſon* that he ſhould *expect*, and we ſhould *return ſervice* to him for his *favours* to us. What man

Mic. 6. 5. Joh. 5. 19. Gen. 17. 1. Hoſ. 11. 4. *Vincula bominum opponuntur vinculis brutorum & mancipiorum duris loris & ferreis catenis.* Zanch. in Hoſ. *Beneficia vocat funicula & vincula atque perelegunter, nihil enim magis hominem devincit alteri quam collatio officiorum.* Guadulup. in Hoſ. Iſa. 5. 4. *clamat invicta ratio & quisque ſe illi ſubjiciat à quo habet ut ſit, &c.* Laur. Juſtin. l. de obed. c. 5.

man *plants* an *Orchard*, and *looketh* not to *eat* of the *Fruit*? *builds* an *Houſe*, and *hopeth* not to *enjoy* the *comfort* thereof? *feedeth* a *Flock*, and *expecteth* not to *eat* of the *Milk of the Flock*? Well then may *God* call for obedient *fruitfulneſs*, when he hath afforded his merciſull *goodneſs*. The *Philoſopher* could ſay, εὐημερία φιλόθεον, *Proſperity engageth a Man to love God*; ſuppoſing Men to have ſo much *humanity* in them as to *love* him from whom they have *received* ſo many *curteſies*; and the *Poet's reaſoning* was very *valid*, had it been pitched upon a *right object*, to wit, *Jehovah*, not *Cæſar*.

Ariſtot. Eth.

Virgil. Eclog. ——*Deus nobis hæc otia fecit*,
Namque erit ille mihi ſemper Deus.

He ſhall be my God from whom I receive ſecurity, plenty, and tranquillity. Hence it is that St. *Paul* beſeeching the *Romans* to *offer up their bodies a ſacrifice*, uſeth no other *obteſtation* to back his *obſecration*, but this, *I beſeech you by the mercies of God*; and *Zachary* in his *Song* aſſerteth this to be the *end* of our *deliverance from the hands of our Enemies, that we might ſerve God without fear in holineſs and righteouſneſs all the daies of our lives*: And the *Pſalmiſt* plainly inſinuateth as much in that *parallel* text, *Thou haſt delivered my ſoul from death, that I might walk before thee in the Land of the Living*.

Rom. 12. 1. δίδωμι δὲ ἱκέτευσεν ἀμείβε ἔχειν ἀνὰ τὸ σφυρὸν ὑχὶ κἀκεῖ ἢ καμφύσαν ἀστῷ. Theoph. in Luc.

Luc. 1. 74, 75.

Hoc Deus cer è per ſua intendit beneficia, ut ei ſcilicet placeam eum colam, que ſunt illi grata faciam, &c. Lorin. in Pſ. 55.

2. For the clearer *illuſtrating*, and fuller opening of this *truth*, be pleaſed to view in *particular* on the *one hand* to *what David* conceiveth himſelf *obliged*, and on the *other hand what it was* obliged him.

1. The *duty* which the *Pſalmiſt* here expreſſeth as the *obligation* of mercy, is obſervable in *each* parcel.

Pſal. 56. ult.

1. *Becauſe, &c. I will. Promiſes* of *obedience* are *ſeaſonably* made, or rather renewed, *after mercy* received. Indeed there are *three* ſpecial *ſeaſons* of taking up pious *reſolutions*.

1. *Before* we are to perform our ſolemn ſervices to God.

2. *Under*

2. *Under* any ſtraight, danger, diſtreſs inflicted on us by God.

3. *After* any deliverance, bleſſing, mercy vouchſafed to us from God.

An *inſtance* of *each* of theſe we have in this holy man *David*. *Before he will compaſs God's Altar*, he reſolveth, *I will waſh my hands in innocency*; when he was in *trouble*, his mouth uttered *vows* to God; and here being *delivered* from *danger*, he *promiſeth*, *I will walk*. Pſal. 26. 6. Pſal. 66. 14.

The *firſt* ſort of *promiſes* are *preparatory*, none being *fit* to *draw nigh to God* but ſuch as at leaſt ſeriouſly purpoſe to *cleanſe their hands*, and *purifie their hearts*. Jam. 4. 8.

The *ſecond* are *impetratory*, thoſe *prayers* being moſt *effectual* which are *accompanied* with religious *promiſes*; *Faith* and *Repentance* are the two *wings* of prayer, ſince *Faith* is that which *pleadeth* with *God* his *own promiſes*, and *Repentance engageth* the ſoul to *God* by *promiſe*. Anna Samuelem *impetravit*, & *acceptum Deo reddidit*, *quia cum poſceret*, *vovit*. Aug. epiſt. 121.

The *laſt* are *gratulatory*, holy *vows* being choyce *teſtifications* of our *thankfulneſs*. At the *twelfth verſe* of this *Pſalm* we find *David* putting a queſtion, *what ſhall I render?* in this and other verſes we find him making *reſolutions*, *I will call*, *I will pay*, *I will offer*, *I will walk*. V. 13, 14, 17. A gratefull heart ſtudyeth nothing more than a proportionable return; and if it *cannot* do what it *would*, it *will* do what it *can*.

2. *Walk*. The *rich Fool* having his *Barns* filled, calleth upon his *ſoul* to *take its eaſe*; but good *David*, being mercifully *delivered*, calleth upon himſelf to *walk*. That *Servant* is branded as *evil* and *wicked*, who having received a *Talent*, laid it up in a *Napkin*. *Mercies*, as they are *received*, ſo they muſt be *imployed* for the Donor's glory. *God* ſends Men into, and continueth their daies in this World, not that they ſhould *ſtand idle in the Market-place*, but *work in the Vineyard*, and do him ſervice. Luc. 12. 19. 19. 20. Math. 20. 3. *Non verbis ſolùm ſed etiam factis laudare opertet, & hanc laudem ut ſympho. niam gratioſam, & cæ'o dignam requirit maxime Deus.* Creſol. de virtut.

Again, The *thankfulneſs* which here *David* reſolveth, is not *verbal* but *real*, *talking* but *walking*. Indeed elſe-

where he ſaith, *I will talk of thy doings*; that being *one* part of our gratitude, to *declare what God doth for us*. But that is not all; as there *I will talk*, ſo here *I will walk*, is his thankfull *reſolve*; we muſt *offer* to *God* the *Calves of our lips*: but if *nothing* elſe, they will prove but the *Lips of Calves*. *Whoſo offereth praiſe* (ſaith *God*) *glorifieth me*: but then it muſt be, by *ordering his converſation aright*. Many with *Peter's fiſh* have *money* in their *mouths*, *thanks* in their *lips*; but whilſt they *honour God with their lips*, they *blaſpheme* him in their *lives*. Oh remember, he *praiſeth* God *moſt* who *ſerveth* him *beſt*; the *life* of *thankfulneſs* conſiſts in the *thankfulneſs* of the *life*; yea, a *good converſation* is both the moſt effectual *prayer*, and real *praiſe*.

Pſal. 77. 12. Hoſ. 14. 3. Pſal. 50. 23. *Orationem veram dixeris eſſe actionem, ſed religioſam, actio bona oratio eſt, ſed operoſa & practica, benè orat qui benè agit.* Dretel. Rhetor. cœl. *Quid enim rectius, aut quid dignius, quam ut quibus per munera ſua Dominus quæſt ſpecialiter videtur placere voluiſſe iidem quoque ſpecialius Domino cultu ac religione placuiſſent.* Salv. de Gub. Dei, l. 7.

3. *Before the Lord.* *Thankfulneſs* is a *ſpirit* ſtill upon the *wing* riſing to Heaven, and converſing with God; it is an *Eagle*-grace, whoſe *game* lyeth all in *ſoaring* and *mounting* towards the *Sun*; the gratefull man is ſtill *aſcending*; it is a *low* mercy cannot raiſe him up as *high* as *Heaven*; with the *Bird*, he *drinketh* and *looketh* up; with the *Beaſt*, he *lyeth down*, and riſeth *kneeling*; he taketh every bleſſing as from *God's hand*, and therefore his *eye* is ſtill upon *God*.

Significat velle ſe Deo placere ubivis, quoad fuerat in vivis, quamdiu vixerit, dum ſpiritum traxerit. Genebrard. in Pſalm.

4. Not to neglect the *Septuagints* verſion, *I will pleaſe the Lord*, is a ſuitable *reſolve* to a *thankfull* heart. Whom ſhould a Man labour to pleaſe if not his *Benefactor*? it is *Lex talionis*, that which the Law of retaliation calls for, to return *kindneſs* for *kindneſs*, *love* for *love*, *pleaſing* for *pleaſing*; it is but *fit*, that as *God* fulfilleth our *deſires*, ſo we ſhould (at leaſt ſtrive to) fulfill his *precepts*; and as by his *mercies* he *pleaſeth* us, ſo we ſhould by our *ſervice* endeavour to *pleaſe* him.

Quia ſemper accipis, ſemper invoca, & quia quod habes, à Domino eſt, debitorem te ſemper eſſe cognoſce. Ambroſ. in fun. de obitu Theodoſ. Imp.

5. Laſtly, *In the Land of the Living*, to wit, ſo long as he ſhould be *among the Living* thankfull *David* reſolveth to *walk before God*, ſo runs *Zacharies* ſong, *all the daies of our life*; ſo St. *Ambroſe* readeth the ſecond verſe of this Pſalm, *in omnibus diebus meis*; indeed no *day*, no *hour*,

Luc. 1. 75.

hour, no *moment*, which carrieth not with it a *new obligation*; and beſides, even *particular favours* oblige to continued ſervice; it is not to be devout and zealous *for a time*, whilſt the deliverance is *freſh* and *new*, but to ſet upon a *conſtant* courſe of obedience, which true *gratitude* calls for; that *thankfulneſs* is of the right *dye* and *colour* which is *laſting*; nor muſt our *obedience expire* but with our *life*.

Semel nullum eſt momentum quo homo non utatur vel fruatur Dei bonitate, & misericordia, ſic nullum debet eſſe momentum, quo eum præſentem non habeat in memoriâ. Bern. Meditat. devot. cap. 6.

2. You have ſeen the *extent* of the *duty*, now take a ſhort view of the *mercy* which doth thus oblige, and that in this *three-fold* conſideration.

1. *Thou haſt delivered.* Of all mercies *deliverances* are the moſt *engaging*; every *deliverance* ſuppoſeth a *danger*, and the *danger* ſweetneth the *mercy*; the truth is, we never ſo highly *prize* a bleſſing as when we either are *deprived* of, or in *danger* to loſe it. How *welcome* was the *ſpacious* Land to *Jonah*, when he had been *Priſoner* in the *Whales belly?* VVhat *kind* greeting think you was there between *Lazarus* and his *Siſters*, when he was *returned* from the *dead?* It is not to be imagined with what *readineſs* thoſe *hands* of *Abraham embraced* his *Iſaac*, which were even now unwillingly *ſtretched* forth *to kill* him. *Health* preſerved and continued, is a *mercy*; but when *reſtored* and *renewed*, it is far more *acceptable*. No wonder if *David* being *delivered*, reſolveth to *walk before the Lord.*

Non dubium eſt omne beneficium obligare receptorem erga datorem, & quanto majus fuerit, tanto magis obligare. Pariſ. de legib. cap. 21.

2. *My Soul from death.* Every *deliverance* is a *Bond*; but when from *death* (the worſt of outward *evils*) it maketh our *Debt* the *greater*. Every *mercy* hath a *voyce*, but the *greater* the *mercy*, the *louder* the call to obedience. To this purpoſe both St. *Bernard* and *Pariſienſis*, *It is no doubt but that every benefit obligeth the Receiver to the Giver; and by how much the larger the gift, by ſo much the ſtronger the tye; and therefore in the ſervice of God we ought to be ſo much the more ſolicitous, by how much his love towards, and care over us, hath been the more gracious.* Thus St. *Paul*, having obtained *mercy* more *eminently*,

Tanto quis amplius timere Deum, & magis ſolicitus eſſe debuerat quanto majora ejus munera percepit. Bern. in Pſ. qui hab.

1 Cor. 15. 10. Luc. 7. 47. nently, *laboured more abundantly than the reſt*; Mary Magdalen *loved much, becauſe much was forgiven her*;

2 Chron. 17. 5, 6. *Jehoſaphat* being *lifted* up with *riches and honour* in abundance, *his heart was lifted up in the waies of the Lord*; and *David* having received a *deliverance* from ſo great *danger* as *death*, promiſeth to *walk before the Lord in the Land of the Living*.

3. Laſtly, *Mine eyes from tears, and my feet from falling*. *Lo* here a *deliverance*, not from *one*, but *many* dangers, to wit, *death*, *tears*, and *falling*: *Single* deliverances are as *Threds*, but when *multiplyed*, they become as a *Cord* twiſted of many *Threds*, more potent to draw us to God. Any *one* mercy is as a *Link*, but *many* favours are as a *Chain* conſiſting of ſeveral *Links*, to bind us the cloſer to our duty; *Vis unita fortior*. Frequent *droppings* of the *Rain* cannot but make an *impreſſion* even on the *Stone*, and *renewed* mercies may well prevail with the *ſtony heart*.

Pariſienſ. de univerſ. partes primæ, pars tertia, cap. 9. *Pariſienſis* relateth a *ſtory* of a *Man*, whom (notwithſtanding his luxurious and vicious courſes) *God* was pleaſed to accumulate favours upon, ſo that at laſt he cryed out, *Viciſti, benigniſſime Deus, indefatigabili tua bonitate*, *Moſt gracious God, thy unwearied goodneſs hath overcome my obſtinate wickedneſs*; and from that time devoted himſelf to God's ſervice. No wonder then if *David* upon *deliverance* from ſuch *numerous* and grievous afflictions, maketh this his reſolve, to *walk before the Lord in the Land of the Living*.

To *apply* this. VVhich of us (my *Brethren*) here *before God* this day have not *experienced variety* of *mercies*, poſitive and privitive, in our perſons and relations? yea, which of us at ſome time, in ſome kind or other, hath not been *bleſſed* with *deliverances*, and that from *various*, yea deſperate *dangers*? And now, *Compenſare credo Domino Deo noſtro cultu, honore, reverentia, beneficia quæ ab eo accepimus admitimur* (as *Salvian* of thoſe in his time) *One would think, having received ſo much love and kindneſs from God, we ſhould repay him in love and ſervice, wor-*

Salvian. de Gubern. Dei, lib. 6.

ſhip

ſhip and reverence; being graciouſly delivered, we ſhould go to his Houſe with praiſes, renounce the ſins of our former life, vow to God new obedience, and offer up our ſelves a ſacrifice to him. Thus indeed we *ought* to do; but what *do* we? are we not like the *high-way ſide*, which returneth *no crop*, though you caſt never ſo *much ſeed* upon it? yea, like the *Vineyard*, which though *fenced* and *planted*, inſtead of *Grapes brought forth wild Grapes*? Nay yet worſe, like *the Earth that drinketh in the Rain*, and inſtead of *Herbs meet for the Dreſſer, bringeth forth Thorns and Briars*? whilſt we either *ſit* ſtill living in idleneſs, or elſe inſtead of *walking before, wander far from God* by prophaneneſs, nay *walk contrary to God* by rebellious wickedneſs. Matth. 1. 3. Iſa. 5. 4. Hebr. 6. 7, 8.

It may be in the *day* of our *diſtreſs* we *go* to *God*, but in the *day* of our *deliverance* we *run* from *him*. As *Antigonus* his *Souldier*, when *ſickly*, was *valiant*; but when *recovered*, turned *Coward*; and as *Æſop's Snake*, which lay *ſtill* in the *Froſt*, but *ſtung* him who *warmed* it in his *boſome*. So it is with the moſt of us in *adverſity*, we ſeem devout, but in *proſperity* we prove *licencious* and rebellious. In the *Tomb* of *Terrentia* were certain *Lamps* which *burned under ground* for many ages, but ſo ſoon as they were brought into the *Air*, they *went out*, never to be kindled again. A fit *embleme* of our *practice*; whiles we are kept in a *Cave* of *darkneſs*, confined to a *Vault* of *miſery*, we are *burning* and *ſhining Lamps*: but when *God* hath *lifted* us up from the *Gates of death*, and carrieth us as it were *abroad* into the open *Air*, that we enjoy this worlds allurements, the *light* of our *piety* goeth *out*, and we practice the *works of darkneſs*. So that what *Lactantius complained of concerning many in his daies, who under preſſing exigencies would call upon the true God; but when the danger was over, would return to their former idolatries*: the like may be charged upon many of us, who in *affliction remember*, but after *reſtauration forget*, yea diſhonour the *God* of our *mercies*.

Si qua neceſſitas gravis preſſerit, tunc Deum recordantur, ſi belli terror infremuit, ſi morborum peſtifera vis incubuit, ad Deum confugitur à Deo petitur auxilium, nunquam Dei meminerunt, niſi dum in malis ſunt, poſtquam metus deſeruit & pericula receſſerunt tum alacres ad Dei rum Templa concurrunt, his libant, his ſacrificant. Lact. Inſtit. divin. lib. 2.

That *acknowledgement* of the *Psalmist* we have all reason to make concerning *God*, *He crowneth thee with loving-kindness, and tender mercies*, or he *compasseth*, to wit, round about with variety of compassions (as a *General* doth begirt a *rebellious City* with a numerous *Army* of Souldiers) But tell me, do we yet *yield* to this gracious *Siege*? these gentle *Batteries*? nay rather, do we not *stand* out the more rebelliously against him? yea, our *unthankfulness striveth* with Gods *goodness* for the *victory*, as *Absolom* did with *David*, whether the *Father* should be more *kind*, or the *Son* more *unkind*. Sad, though just, were those *accusations* of God against *Israel*, by *Moses*, *Jesurun waxed fat and kicked*; by *Isaiah*, *I have nourished and brought up Children*, *and they have rebelled against me*; by *Hosea*, *Though I have bound and strengthened their arms, yet do they imagin mischief against me*. And may they not as truly be *charged* upon *us*? we are *fatted* with God's *blessings*, and *spurn* at his *precepts*; the *beams* of his goodness have *shone* hot upon us, and our vicious lives have sent up the more noysome *stench* into his *Nostrils*; he hath *magnified* his mercies, and we *multiply* our iniquity. Very apposite to this purpose are those complaints of *Salvian* and *Lactantius*, *God giveth us good things that we might be good, we on the contrary abuse those good things to increase our evils; he calls us by his benefits to repentance, and we become the more dissolute: Then most unthankfully forgetting, and injuriously dishonouring God, when we have the most reason to remember and glorifie him.*

Psal. 103. 4.

Hu miserationibus nos coronat Deus, ut solent duces urbem militibus cingere quam rebellem adjungere cupiunt ad fastus dominatum, prob duras hominum mentes quæ beneficiis divinis obsessæ, non se dedunt. Cresol. Mystag. l. 3. c. 11.

Deut. 32. 15.

Isa. 1. 2.

Hos. 7. 15.

Ille nobis ad hoc bona præstat, ut boni simus, nos è diverso quoties bona accepimus tantius, mala nostra cumulamus, ille beneficiis suis provocat ad compunctionem, nos ruimus in dissolutionem, &c. Salv. de Gub. l. 3.

But do we thus requite the Lord, oh fooliſh People, and unwise? Consider, I beseech you,

1. Is not this the most odious *ingratitude* to retaliate *injuries* for *curtesies*? That we should *receive good at the hands of God, and not evil*, is *unreasonable* to *expect*: but to *receive* good, and *return* evil, is very *injurious* to *act*. There is a retaliation of *good* for *evil*, this is *admirable*; of *good* for *good*, this is *laudable*; of *evil* for *evil*, this is *blameable*; of *evil* for *good*, this is *abominable*.

Tum maximè Deus ex miseriâ hominum elabitur quam beneficia ejus fruentes bonorem dare divinæ indulgentiæ deberent. Lactan. Instit. divin. lib. 2. cap. 1. Deut. 32. 6. Job 35. 10.

2. Doth

2. Doth not the *Law* of *Nature* teach us *to do as we would be done to*? and would we have others deal *by us* as we do *by God*? *I appeal* (in *Salvian*'s words) *to you that are the great and rich Men of this World; how great were the guilt of that Servant who ſhould caſt reproach upon, endeavour miſchief againſt an indulgent and bountifull Maſter*? And ſhall we our ſelves *practice* that towards *God* which we would abhorr and condemn in a *Servant* towards *us*?

Interrogo omnes potentes ac divites mundi hujus, cujus piaculi reus ſit Servus ille, qui bono ac pio Domino malum cogitet, qui bene merenti convitium faciat, & pro libertate quam accepit contumeliam reddat, &c. Salvian. de Gub. l. 6.

3. VVhat ſhall we *anſwer* to *God* in that day of account, when he ſhall *plead* with us for our ungratefull *diſobedience*. Oh thou rebellious *Wretch!* had *God* inſtead of reſtoring *deſtroyed*, ſparing thee in, *cut* thee off from the *Land of the Living*, thou mighteſt have pleaded, *Lord, if thou hadſt lengthened my daies, I would have reformed my life*: but now that *patience* hath tried thee, and *goodneſs* waited on thee, what *excuſe* canſt thou make for thine *impenitency*? The ſenſe of this made *Ezra* to bluſh in behalf of the People, crying out, *And now, Oh our God, what ſhall we ſay after this? for we have forſaken thy Commandments*. In the apprehenſion of this, devout *Bernard* exclaimeth againſt himſelf, *With what face can I, ſo ſtubborn a Child, lift up my eyes to ſo gracious a Father? I am aſhamed of my ingratitude in returning hatred for love. Imagine* thy ſelf (Oh *ingratefull* Sinner) *ſtanding* at *God's tribunal*, his *mercies* and thy *iniquities* ſet in *order* before thy face, and think thou heareſt *God* upbraiding thee in words much like thoſe by *Nathan* to *David*, *I have many a time delivered thee from great dangers, I have given thee Wife and Children, with many other bleſſings; and if this had been too little, I would have given thee ſuch and ſuch things: wherefore haſt thou deſpiſed my Commandments, diſhonoured my Name, abuſed my Mercies*? and ſurely thou canſt not but *cover* thy ſelf with a *Cloud* of *ſhame*, yea *pour* out a *ſhower* of *tears*.

Ezra, 9. 10.

Quanam fronte attollo jam oculos ad vultum patris, tam boni, tam malus filius. Pudet ingratitudinis quanquam ad confuſionis cumulum arguar etiam reddidiſſe mala pro bonis, & odium pro dilectione. Bern. in Cant. Ser. 16.

2 Sam. 7. 8, 9.

4. Finally, Do we not think that *God* is highly *provoked*

voked with, and therefore will ſurely and ſorely *avenge* himſelf upon ſuch ingratefull *Rebels*? Was not *David* greatly *inraged* againſt *Nabal*, when he ſaid, *In vain have*
1 Sam. 25. 21. *I kept all that this fellow hath in the Wilderneſs, he hath requited me evil for good*? VVas not *God incenſed* bitterly againſt the *old World*, when he ſaid, *It repented me that I*
Gen. 6. 7. *made Man upon Earth*? He ſaith no leſs of all unthankfull Sinners, *In vain have I both given and kept all that*
Hoſ. 2. 8, 9. *they enjoy, it repenteth me that I ever made them, or conferred the leaſt mercy on them.* And will you know what
Ingratitudo ventus urens, ſiccans ſibi ſontem pietatis, rorem miſericordiæ, fluenta gratiæ. Bern. in Cant. Ser. 51. *followeth* upon ſuch *provocations*? *Hear* what *God* ſaith concerning his People, *She did not know that I gave her*
Joſh. 24. 20. *Corn, and Wine, and Oil, and multiplyed her Silver and Gold which they prepared for* Baal: *therefore will I return, and take away my Corn in the time thereof, and my Wine in the ſeaſon thereof, and will recover my Wool and my Flax given to cover her nakedneſs. Hear* what *Joſhua* ſaith from *God* to *Iſrael*, *If ye forſake the Lord, and ſerve ſtrange Gods, then he will turn and do you hurt, and conſume you after that he hath done you good.* Believe it, *Brethren*, if *mercy* induce not to *obedience*, *diſobedience* will ruine our *mercy*; nor are either life, or health, or any other *bleſſing* ſo *entail'd* upon any perſon, but that *ingratitude* may, yea will *cut it off*: Nay let me adde, *In-*
Tantò gravius de ingratitudine judicabimur quanto magis accumulatis beneficiis ingrati probabimur extitiſſe. Id. in Serm. cont. ingrat. *gratia beneficia, ingentia flagitia, ingentia ſupplicia,* if as *mercy* hath *abounded*, *iniquity ſuperabounds*; as *iniquity abounds*, ſo *calamity* ſhall much *more*; and by *how* much the *Oil* of God's compaſſion hath been the more plentifully poured upon us, by ſo much ſhall the *flame* of his judgements burn the hotter againſt us: And therefore *Ezra* pronounceth this as a moſt juſt ſentence againſt himſelf and the People, in caſe of their diſobedience,
Ezra, 9. 13, 14. *Seeing that thou our God haſt puniſhed us leſs than our iniquities deſerve, and haſt given us ſuch deliverance as this, ſhould we again break thy Commandments, and joyn in affinity with the People of theſe abominations, wouldſt thou not be angry with us till thou hadſt conſumed (us) ſo that*

there

there ſhould be no remnant nor eſcaping. Oh therefore yet at laſt let the *bounty* of *God* lead us to *repentance* and *obedience*; give unto the Lord the glory due to his name, and ſerve him according to his great goodneſs. To which, that we may be the better enabled, obſerve and practice theſe following directions.

1. *Keep God's mercies freſh in thy memory*, and often *ponder*, eſpecially upon *eminent* deliverances. This remembrance of Divine benefits is that which St. *Bernard* commendeth as fit to be a *pillar* in the ſpiritual *houſe* of our *ſouls*; and this is that which *thankfulneſs* taketh care of; it is *God's* faithfull *Regiſter*, ſhe is never *forgotten*, and ſhe never *forgetteth*; ſhe *writeth God's love*, as he doth his *Beloved*, on the *palms of her hands*; ſhe hath ſtill *new* thoughts of the *daies of old*, and maketh a *deliverance live*, as *God* doth, *for ever*: And ſurely this *duty* well performed, would be a ſingular *means* of exciting and enabling us to *walk worthy* of *mercy*. When *Ahaſuerus on the night he could not ſleep, commanded the Records to be brought unto him, and read before him*, and therein found how inſtrumental *Mordecai* had been in *delivering* him from the *treaſon* of his *Chamberlains*, he preſently asketh, *What honour and dignity hath been done to* Mordecai *for this?* So will the *ſoul* that faithfully and ſeriouſly *meditateth* on *God's deliverances* and benefits, (whereof he is not onely an inſtrument, but a *principal efficient*) often ask it ſelf the *like* queſtion, *What honour have I brought, what ſervice have I done to my God for this?* and ſuch *queſtions* are the ready *way* to pious *reſolutions*. When *Joſeph*, being ſollicited by his *Miſtris* to *uncleanneſs*, remembred the *kindneſs* his *Maſter* had ſhewed him, yea the gracious *providence* of *God* towards him, he retuneth her that excellent *anſwer*, *Behold, my Maſter woteth not what is with me in the houſe, and he hath committed all that he hath to my hand; there is none greater in this houſe than I, neither hath he kept back any thing from me but thee, becauſe thou art his Wife: how*

Recordamur miſericordiarum Dei ut ſic accendamus in ejus amorem revocemus ad memoriam bona quæ tribuit nobis. Id. de Inc. Dom. c. 9.

Eſth. 6. 1, 2, 3.

Quia bona quæ acceſſimus ſæpe, repimus memoriæ inſulſi malum, quod ſe pulſabat evicit, quia præſentia gratiæ animi vim cæcæ imminentis fregit. Greg. Mor. l. 30. c. 9.

Gen. 39. 8, 9.

then can I do this great wickedness, and sin against God? Observable to this purpose is that *connexion* which *David* maketh between *these two*, *Thy loving kindness is before mine eyes, and I have walked in thy truth.* These were two things this holy man had ever before him, *his own sins*, so *elswhere*, *My sin is ever before me*; *God's goodness*, so here, *Thy loving kindness is before me*: they are both very imitable *patterns*. VVell were it if we would every one keep a *Catalogue* both of the *sins* we commit, and *blessings* we receive, especially *notorious* sins, and *glorious* deliverances, that the remembrance of the *one* might *keep* us from *wandring*, and of the *other excite* us to *walk before God in truth.*

Psal. 26. 3.

Psal. 51. 3.

2. *Often recollect the promises thou madest to God in thy distress*, and that will put thee on renewing and performing them after deliverance. VVhen *Sigismund* asked *Theodoricus*, *what a Man should do to walk in the right way that leadeth to bliss?* he answered, *Si vitam tuam ita institueris ut te facturum promisisti dum calculus aut podagra sive alia valetudo adversa acrius te oppressit*, *If a Man did so lead his life as he resolveth to do when the Stone, or Gout, or some other sore disease is upon him.* Call then to mind (Oh *Sinner*) those dark and cloudy *daies* in which the *guilt* of thy *sins affrighted* thee, the *pain* of thy *disease tormented* thee, the *fears of death surprized thee, and the sorrows of Hell caught hold of thee*; *Remember* how then thou didst *pray* and *promise*, *beg* and *vow*, that *if the Lord would remove his rod, thou wouldst forsake thy sins*; *if he would spare thee, thou wouldst serve him*; *and if he would renew thy daies, thou wouldst lead a new course of life.* Oh be not so *perfidious* as now that God hath upon thy *promise* granted thy *desire*, thou shouldst by *non-performance* frustrate his *expectation*. Be the *same* to God in thy *health*, that thou wert in *sickness*, else it will appear thou didst onely *vow* to *amend thy life* that thou mightest *amend in health*; nor didst thou *desire* to *recover* that thou mightest *glorifie* God,

Æneas Sylv. L. 2. com. de reb. Alphons.

Votum est postulatio bonorum à Deo cum solvendi muneris promissione. Et ideo cum impetraveris quod petisti ingrati est tardare promissum. Ambr. l. 1. de Abel & Cain, c. 7.

God, but onely *promiſedſt* to *glorifie God* that thou mighteſt *recover*.

3. *Frequently ponder thy own unworthineſs*, acknowledge with *Jacob*, *I am leſs than the leaſt of all the mercies, and of all the truth that thou haſt ſhewed to thy ſervant*; ſay with *David*, *What am I, O Lord God, and what is my Houſe that thou haſt brought me hitherto?* and in the ſenſe of thy *vileneſs* thus reaſon with thy ſelf, *I am unworthy to receive, ſhall I be unwilling to requite the goodneſs of God? I am not able to requite, ſhall I not endeavour to return ſomething to him for all his love? I have deſerved nothing but death, and tears, and falling, ſhall I not be thankfull for deliverance from all theſe? my former wandrings called for judgement inſtead of mercy, deſtruction inſtead of preſervation, and ſhall I not anſwer ſo undeſerved a recovery by future walking before God?* Thus would the conſideration of thy *antecedent demerit* put thee upon an endeavour of *ſubſequent obedience*.

Gen. 32. 10. *Erubeſcamus prava committere quò nos à Deo meminimus gratuitò bona percepiſſe.* Greg. Mor. l. 30. c. 9.

2 Sam. 7. 18. *Magno debito obligata es anima mea, multum accepiſti, & nihil à te habuiſti.* Aug. medicat. Ἀπαλλαξὶς ἀφθὼ τῆς ὀφειλῆς ἐκ φέρεται τὸ πολλὰ ἰυχεῖσθαι δεῖ δίμαιον ἐ τὸ ὄσῳ φειλομεν μᾶλλον δὲ ἐν τῇ τῆς χαρὰν ἀπολαυσῇ ἐ τοσοῦτος γὰρ ἀνάδιχεται πολλῷ τῷ φειλόμενῳ τὸ φερόμενον χαλεπώτερος ὁ τῆ ῥαθυμίας ὡς ὁ τῆ ἀπονοίας ὥστε μᾶλλον δίμαιόν ἐ ῥαθῆναι ἐκεῖνε, &c. Chryſoſt. in Pſ. 9.

4. Laſtly, *Be much in prayer after, as well as before thy deliverance*; not onely *praiſe* but *prayer* muſt *wait* upon *mercy*. Haſt thou then obtained *health*, *pray* for that which is *better* than health, *grace* to improve it in *God's* ſervice: why ſhouldſt thou be *bleſſed* to thy *coſt*, nay thy *curſe*? ſay in this caſe, as *Abraham* in another, *Lord, what wilt thou give me ſeeing I go childleſs? Lord, what wilt thou give me if I go graceleſs?* It were *better* not to *be delivered*, than not to have *ſpiritual* enablement with thy *temporal* deliverance to *walk before God*. Let this therefore be thy *own prayer* for thy ſelf; yea for this deſire the *prayers of others*. To end all; This is that *requeſt* (my *dearly beloved* in the Lord) which I muſt now make unto *you*: In the time of my *ſickneſs* you were pleaſed to *wreſtle* with *God* for my *recovery*, *Oh ceaſe not to pray for me ſtill*, I *need* your prayers, I *beg* your prayers, it will be *your* good as well as *mine*: Oh therefore *pray for me*, that I may *lay out* this *health* and *ſtrength* which *God* hath reſtored to me, in his *ſervice*; and that being *delivered from*

death, and tears, and falling into the Grave, I may be enabled both to *resolve* and *perform* that of which *David* here hath set both me and you a *pattern* in the words of the Text, *I will walk before the Lord in the Land of the Living.*

FINIS.

ERRATA, in the first Sermon.

PAg. 1. lin. 25. for *un* r. *in*. 2. 30. after *less* d. the *comma*. in the marg. for *lu* r. *tu*. 3. 25. for *warmness* r. *weariness*. 4. 16. for ϖ r. ϑλ. 5. in marg. for *ſar* r. *ſer*. 6. 36. for ϖ r. ω. in marg. for ϖ r. π. 7. in marg. for πλουτιτε r. πλουτειτε, for ϖ r. πῶ. 8. 27. for *and* r. *both*. in marg. for ϖτι r. ϖτι. for ω r. ὁ. 11. 8. for *and* r. *are*. in the marg. after *de* r. *triplici*. 12. 10. put *Christ* before *est times*. 14. in marg. for *care* r. *cant*. 17. for ϑαν r. ϑαν, for ον r. ον. 18. 25. d. *but niſi*. l. 26. after *but* put in *niſi*. 20. 3. for ϖ r. ϖ. l. 7. ϖ r. ω. 21. 34. for *ut* r. *et*. and for *tue* r. *toe*. 24. 33. r. *Chriſtian*. 25. 22. d. *to*. in marg. for λο r. λα. 26. 8. after *to* inſert *be*. 31. 12. put the *comma* before *ſa*. in marg. after *Bibl.* r. ℞. for ϑο r. ϑαν. 32. in marg. for μαν r. μαν. for ϑω r. ϑω. l. 30. r. *then to*. l. 30. d. *ing*. 35. in marg. ſet the *comma* before *illa*.

In the ſecond Sermon.

PAg. 4. in marg. before τῶ τῦ φίλου is omitted ἡ ζωὴ. after δωσὼ r. τῶ, and joyn the ὁ with φίλου. 5. in marg. for *inter* r. *intervenire*, after *ut* r. *à vitâ hâs*. 8. in marg. joyn ὁ with μοῖρα, r. ἐιμαρ, d. τῆ, r. τῶ, r. *geſtiunt*. 17. 3. for *or* r. *a*. 20. 8. for *the more in* r. *in the mercy of*. l. 19. for *hîs* r. *this*. 21. 37. r. *devota*. 22. in marg. for *at* r. *as*. 24. in marg. for μόνα r. μόνω. 25. 37. for ὁρᾶι r. ὁρᾶι. l. 38. for α r. ἀι. for ϑα r. ϑα. 30. in marg. for *ſenio* r. *facio*. 32. in marg. for ϖρὸ r. κολ. 33. in marg. r. λόγε. 39. in the end of the marg. for ἐν r. *ut*. 45. 22. r. *Terentius*. 46. in marg. for *du* r. *da*.

DEATH'S ALARUM: OR, SECURITY'S WARNING-PIECE.

A Sermon preached in S. *Dionis Back-Church*, at the Funerall of Mrs. *Mary Smith* (Daughter of Mr. *Isaac Colfe*, formerly Minister of Gods Word at *Chadwell* in *Essex*, and late Wife of Mr. *Richard Smith* of *London*, Draper) who dyed the 9th. day of *Novemb.* 1653. and was buried the 16th. of the same MONETH.

By NATH. HARDY, Mr. of Arts, and Preacher to that PARISH.

Revelat. 16.15.

Behold I come as a Thief, Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

Greg. Mag. Hom. 13. in Evang.

Horam ultimam dominus noster idcirco voluit nobis esse incognitam, ut semper pos sit esse suspecta, ut dum illam prævidere non possumus, ad illam sine intermissione præparemur.

LONDON,
Printed by *J. G.* for *Nath: Web*, and *Will: Grantham* at the sign of the Bear in S. *Paul's* Church-yard neere the little North Doore. 1654.

(41.32.)

ERRATA.

PAge 7. line 22. read *from*, p. 8. l. 24 blot out the fig 5. l. 25. for *forewarning* r. *forewarning*, in marg. bl. out eſſ. p. 12. l. 30. for *ſoules* r. *ſkulls*, p. 14. l. 2. for *ſo* r. *to*, l. 24. for *Is* r. *In*, p. 15. l. 16. after *readineſs* adde *confeſſeth*, p. 24. l. 11. before *ſmile* r. *high*, l. 12. blot out *high*.

To the Reverend Mr. *Abraham Colfe*, Minister of *Lewisham* in *Kent*:

After the *numbring* of *many yeares* on *EARTH*, yeares *without number* in *HEAVEN*.

Worthy SIR,

UPon *your* first *motion of publishing this Sermon, I took it into a serious* review, *and finding the* notions *very* common, *and the* expressions home-spun, *I adjudged it* unworthy *to* survive (*except in the* memories *of the* Auditors) *that* houre *wherein it was* preached: *But being* loath *to deny your* desire, *I resolved to deny my owne* judgement, *and withall, hoping it may prove* usefull (*though not to* informe *the* judgement, *yet*) *to* awaken *the* conscience *of the* Reader, *I am willing to* hazard *my owne* reputation, *if I may advance the* edification *of others*.

That which (Reverend *Sir*) *I conceive to be a subordinate* end *in your* intention, *is to testifie your abundant* (*yet deserved*) respects *to your deceased* Neece, *in taking care that whilest her* body rots *her* name *might* live; *and surely, since* the memory of the just is blessed, *an* endeavour *to* perpetuate *it is* pious. Praise-worthy *then is your* regard *of her* memory, *but much more* commendable *is that* course *which you have taken for* preserving Prov. 10. 7.

your owne, *by an eminent and lasting* * *act of* charity, for which the generations to come shall call you blessed.

Indeed by this worthy work *you have honoured the* Parish *whereof you have been, and are a carefull* watchman; *the* Church of England, *to which you have been an obedient* Son; *the* Gospel, *of which you have beene a laborious* Preacher; *and* Protestant Religon, *of which* (*I trust*) *you are a sincere* Professor. *And truly, both the* present *and* future *ages will be very* ingratefull, *if they shall not highly* honour *so munificent a* Benefactor.

* The building and endowing a free Grammer School by, and Writing-School in the Town of *Lewisham*, together with an annuall Maintenance for 7. Schollars to be sent from thence to the University.

However (*I* hope) *you have* so learned Christ, *as not to make* mens applause *the* scope *at which you aime*, or marke *whereat you shoot*, *well knowing that* vaine-glory *fullyeth the* splendour, *and evacuateth the* reward *of our* best *actions*, *turning Christian* charity *into Pharisaicall* hypocrisie.

To Gods *mercifull* acceptation, *and gracious* remuneration (*I doubt not*, good *Sir*) *but you* commend *your pious and charitable* designe, *who* (*though men should*) *will not be* unrighteous to forget your work and labour of love. *To his powerfull* protection *and most wise* direction, *I* commend *both* you *and your endeavours*, *who will not* forsake *you now you are* aged, *but* preserve you to his heavenly Kingdome. To whom be glory for ever and ever. *AMEN.*

Hebr. 6. 10.

2 Tim. 4. 18.

I subscribe my self (Sir)
A cordiall honourer of
your Vertues,

NATH: HARDY.

MATH: 24.44.

Therefore be ye alſo ready, for in ſuch an houre as you think not, the Sonne of Man cometh.

THis *Chapter* is a *Sermon*, The *Preacher* whereof was no other than the *Lord* of Preachers and great *Prophet* of his *Church*: The *Theame* whereabout it is converſant is his *coming*, and that in a way of *Judgement*. And thoſe *two* genuine *parts* of a *Sermon*, *Explication* and *Application* divide the *Chapter*: The *former deſcribeth* the ſignes and manner of his advent, from the *firſt* verſe to the 42. The *latter preſcribeth* an expectation of, and preparation for it, from the 42. to the *end*. The *Text* I am now to handle lyeth within the compaſſe of the *latter* and moſt practicall *part* of the *Sermon*: in which, (the *deſigne* of our *bleſſed Saviour* being to urge a *watchfull readineſſe* for *his coming*) he purſueth a double *Metaphor* (couching *logicall* reaſons under *rhetoricall* alluſions) the *one* in the *following* verſes, the *other* in the *foregoing*.

The *ſubſequent* ſimilitude is borrowed from a *ſer-*

vants behaviour in reference to the *coming* of his *Lord*. No *Topicks* more prevailing, especially with *vulgar* judgements, than those which are drawne *à commodo & incommodo*, from the *danger* or *benefit*, detriment or emolument that accrueth by the *neglect* or *performance* of that to which we perswade, upon which account it was that *Catiline* said to his *Souldiers*, *Quem neque gloria neque pericula movent, nequicquam hortere*, That man is unperswadable who can neither be affrighted nor allured: *both* these arguments *Christ* is here pleased to make use of, at once representing the comfortable *felicity* of a *vigilant*, and the dolefull, nay dismall *misery* of a *secure* servant, when their *Lord shall come*.

Saluſt. Bell. Catilin.

The *precedent* resemblance is seemingly very *harsh*, and yet really very *fit*, wherein you find mention made of an *Housholder and a Thief*, yea (which is the *Riddle*) *Christ* compared to the *Thief*, and his *Disciples* to the *Housholders*. That *those* who are (most justly) afterwards called *servants*, should here be termed *Housholders*, is somewhat *strange*, and yet this in some respect is very *congruous*; since every mans *body* is an *house* wherein he dwelleth, his *thoughts*, *words*, and *actions*, are as his *family*, which he must governe, and his *soule*, more worth than a world, the *treasure* which he is to take care of.

But though *this* part of the comparison may admit of a favourable construction, yet the *other* seemes altogether incompatible. Methinks when I read *Christ* resembling himself to a *Thief*, I am ready to say, as once S. *Peter* in another case, *Be it far from thee, Lord, this shall not be unto thee. Blessed Jesus, thou thinkest it no rob-*

Math. 16. 22.

Phil. 2. 6.

robbery to be equall with God, and doſt thou here, as it were, equalize thy ſelfe to a robber? thou calleſt thy ſelf, and not without good reaſon, a little after this, *Lord, and can the Lord of the houſe become a Thief, the Owner a Robber? Thou didſt tax the Multitude for coming againſt thee as a Thief, and doeſt thou here ſpeake of thy ſelfe as if thou wert a Thief? It was an high affront, when the Jewes numbred thee with Thieves, nay preferred a Thief before thee, and art thou ſo injurious to thy ſelf, as to cloath thy ſelf under the appellation of a Thief?* Rather (to allude to S. *Paul*'s expreſſion) *Let Chriſt be true, and every Man a thief.* Indeed, well may the *thief* lye at *our doores*; our *firſt* Parents were *robbers* in eating the forbidden fruit, and wee, their *unhappy Progeny*, are no leſſe *guilty*, not onely in their loynes, but in our owne perſons, by *uncharitableneſſe*, by *ſacriledge*, by *idleneſſe*, and *prophaneneſſe*: but as for the innocent *Meſſiah*, *what hath he done* that may deſerve the title of a *Thief*?

Mat. 26. 5, 27. 38.

Rom. 3. 4.

To all this the *anſwer* is *eaſie*, if we conſider that it is not a *charge* or accuſation, but onely an *alluſion* or compariſon. *Chriſt* doth not make himſelfe the *ſame* with, becauſe he *likens* himſelfe to a *thief*, nor indeed, is it *himſelfe*, but rather his *advent*, which is here compared to the *coming* of a *Thief*.

But it will ſtill be *objected*, how can this be *verified*? We elſewhere finde *Chriſt* plainely *oppoſing his* to a *thiefe*'s coming, *The thief cometh not but to kill and ſteale, and deſtroy, but I come*, ſaith Chriſt, *that they may have life.* True, but that is ſpoken of his *firſt* coming, which was in *mercy*. It may be replyed, this cannot be aſſerted of his *coming* in *diſpleaſure*, ſince

John 10. 10.

the *coming* of a *thief* is to *take* from men their *owne*, to doe *wrong*, to *injure* the *innocent*; whereas the *coming* of *Christ* is, like that of a *Iudge*, to *give* every man his *owne*, to doe *right*, to *punish* the *nocent*; and these two are so far from being *like*, that they are directly *contrary*.

To unfold this *riddle*, therefore, you must know, that this *expression* is *parabolicall*; and *parables*, like *knives*, cut onely in the *edge*, to wit, the *scope*: now his *aime* in likening this *advent* to that of a *thief* is onely to take in the consideration of the *time*. Excellent to this purpose is that of *Simon de Cassia*, *Similitudo Christi ad furem non est personæ ad personam, nec negotii ad negotium, sed temporis ad tempus*. The *parallel* here holdeth not between *person* and *person*, or *businesse* and *businesse*, but betweene *time* and *time*; and therefore the *Apostles*, *Paul* and *Peter*, though (after *Christs* example) they are *bold* to use this *allusion*, yet with an explicatory *addition*, where they say, *The Lord cometh as a thief in the night*; and thus it fitly *agreeth*, since as the coming of a *thief* in the *night* is *unexpected*, because the *good man of the house is then asleep*, & thinketh not of it; so is oft times, especially to *wicked* men, the *coming* of *Christ*; and that this is the meaning of the *Protasis* in the *former*, appeareth by the *Apodosis*, or reddition of the similitude in *this* verse which requireth our constant *preparednesse*, because of his *sodaine* coming, *Be you therefore ready, for in an houre*, &c.

Cass. l. 6. c. 28.

1 Thes. 5. 2. 2 Pet. 3. 10.

The *words* (if taken in their fullest *latitude*) present us with *foure* considerables: Here is,

1. *An Advent supposed* in the last word *Come*, and what *coming* of Christ is here *intended* would be a little

enquired

enquired into: To *cleare* which we muſt diſtinguiſh of thoſe *ſeverall* comings which are attributed to him in *Scripture*, nor can they (in my weak capacity) be more clearly differenced, than by conſidering a *ſalviſicall* and a *judiciall* advent of Chriſt, and each of theſe as both *viſible* and *inviſible*.

Chriſts coming to *ſave* is either in the *fleſh*, or in the *ſpirit*; his *firſt* coming into the *world*, and his *daily* coming into our *hearts*, are in their prime intention *ſalviſicall*; his *viſible* coming was to be the *Sonne of Man*, that in our nature he might purchaſe ſalvation for us; his *inviſible* is by his *ſpirit*, to make us the *Sonnes of God*, and thereby apply this ſalvation to us; but neither of theſe can be *here* meant, ſince his coming in the *fleſh* was already *paſt*, whereas he ſpeaketh of a *future* advent; nor can *wee* make our ſelves *ready* againſt his coming in the *ſpirit*, but it is the coming of the *ſpirit* which muſt *inable* us to make our ſelves *ready*.

Paſſe we on therefore to his *judiciall* coming, which is either *generall* or *ſpeciall*, *perſonall* or *virtuall*, and ſo *viſible* or *inviſible*. There ſhall be at the *end* of the world, a *glorious* coming of *Chriſt* in *perſon*, to execute a manifeſt and righteous *judgement* upon all mankinde, *rewarding every man according to his works*; in the meane time, *Chriſt* cometh in his *power* by ſecondary inſtruments to every particular man, and ſometimes to whole *nations*: In which reſpect, when by plague, famine, and warre, *Kingdomes* are deſtroyed, and when by caſualties, or ſickneſſe, *perſons* are cut off, *Chriſt* is ſaid *judicially* to *come* to them: Now all theſe, after a ſort, and in ſome ſenſe, may be here un-

derstood, That *coming* of *Christ*, which is literally and most properly meant, is, doubtlesse, his *coming* by *Titus Vespasian* against *Jerusalem*, to overthrow it, and thereby bring *vengeance* on the *Jewes*, for their most unjust and ungratefull *murther* of him. But though this be the literall and primary sense, yet it will not (I conceive) be denyed by any, but that *many* of the things mentioned in this Chapter are, or at least, may be *applyed* to that *last* coming of *Christ*, since we may look upon that *destruction* of *Jerusalem* as an *Emblem* of the *worlds judgements*; and yet (to draw nearer this present *occasion*) the *latter* part of this *chapter*, and so *this verse* may *morally* be *accomodated* to the *particular* coming of *Christ*, by *death*, to every person: in reference to which, the *counsels* here given are very pregnant and *apposite*.

2. Next to the advent supposed, is observable, the *person characterised*, by this appellation, the *Son of Man*, a *title* which our *blessed Saviour* very often giveth to himselfe, thereby setting us a pattern of *humility*, in having low conceits, and using mean expressions concerning our selves. But that which would here be considered, is upon what account he calleth himselfe by so *mean* a title, when he speaketh of so *glorious* a coming. If you cast your eyes on the 42. verse, you shall there finde him using the magnificent title of a *Lord*, a terme, as most truly *agreeing* to *him*, so best *fitting* his *advent*, wherein he manifested himselfe as a *Lord* punishing his *Rebels*; but yet it is not without a reason, that having called himselfe *Lord*, before, he stileth himselfe, the *Sonne of Man*, here, namely, to *prevent* the *scandall* which might be taken at the *meanesse*

neſſe of his preſent condition: likely it is that the tenuity of his externall *aſpect* rendered his *prediction contemptible. What need we regard the words, or feare the threats of this Carpenters Sonne?* might the *Iewes* ſay, at leaſt within themſelves. To prevent which, *Chriſt* is pleaſed to call himſelfe the *Son of Man*, as if he would ſay, in *anſwer* to ſuch an *objection*, *However, I am a poore weak man, yet the day is at hand when I will come in might and power, to avenge my ſelf upon my enemies.*

3. The third obſervable is the *time* of this perſons advent *ſpecified*, and that to be both *ſpeedy*, and *ſodaine*, *in an houre when you think not*; *ſpeedy*, becauſe *in an houre*, one of the *ſharteſt* dimenſions of time; it may be *long* before *Chriſt* come, but when he cometh he will not be *long* about it, and therefore he ſaith, not in a *yeare*, or a *moneth*, or a *day*, but an *houre*; nor is it onely *ſpeedy*, but *ſodaine*, becauſe *in an houre men think not of*, and by *this*, an addition is made to the preceding *expreſſion*, in that parallel verſe, there it is, *you know not in what houre*, and that lets us ſee how *ſecret* death is from, and therefore how *uncertaine* it is to *all* men; here it is *in an houre you thinke not*, which lets us ſee how *ſodaine*, and therefore *unexpected* it is to *many* men.

4. The *laſt* particular (according to this *Retrograde*, yet Logicall order) conſiderable is, the *inference deduced*, what concluſions muſt be drawne from theſe premiſſes, what effect theſe conſiderations of the *thing*, *perſon*, and *time*, ought to work upon us, and that is in theſe words, *be ye therefore ready, namely, to have all things fitted* before *Chriſt* cometh, that we may have

Cum inferre debeat vitilate continuò id omisit ne intolerabile quid præcipere videretur sed estote parati, ad significandum continuam vigilantiam esse paratam. Avendan: in Math.

Quod superius dixerat γρηγορεῖτε illud jam exponit per γίνεσθε ἕτοιμοι ille enim vere vigilat qui semper paratus est. Gerard. Contin.

have *nothing* to doe when he cometh, but to *meet* him. That which he calleth for in the forementioned verse, is *watching*, that which he requireth here is *readinesse*; two *phrases*, one whereof explaines the other. On the one hand, lest the command of *watching* alwayes might seeme *impossible*, *Christ* sheweth, that the continuall *watching* he expects, is onely so farre as to put our selves in a *ready* posture, that we may not have *grace* to *get* when we should *spend* it. On the *other*, lest we should think it *enough* to *watch*, that is, *think* of his coming; he calleth upon us not onely to *watch*, but to be *ready*, injoyning such an *expectation* of, as leads us to *preparation* for his *coming*.

Time will not give me leave to *insist* on *each* of these particulars, and therefore I shall contract the *foure* to *two*, and dichotomizing the *Text*, here is observable in it,

Prædictio eventus, A Prediction of something to come to passe, *In an houre you think not*, &c.
Præscriptio operis, A Prescription of something to be done, *Be you therefore ready*: Or, if you will, here is

Præmonitio periculi, A Danger forewarned, *In an houre you think not*, &c.
Admonitio officii, A Forewarning advised, *Be you therefore ready*: Yet once more,

The *two* important *truths* of this *Scripture*, are,

Inopinatus Christi adventus, The sodainnesse of Christs coming, *In an hour you think not*, &c.
Necessarius Christiani apparatus, The necessity of the Christians preparing, *Be you therefore ready*.

Between

Between theſe *two* I ſhall divide the following diſcourſe, *beſeeching* this *Son of man* that he would *in this houre*, by his *ſpirit*, *come* into our *hearts*, that every one of us may be *ſwift to heare*, and *ready* to receive theſe divine *Leſſons*: And ſo I begin with the

Sodaineſſe of Chriſts coming, in an houre which you think not the Sonne of Man will come: This is that *truth* which S. *Paul* excellently exemplifieth, *When they ſhall ſay peace and ſafety, then ſodaine deſtruction cometh upon them, as Travell upon a Woman with Childe; when men ſay peace and ſafety*, they little dreame of *warre* and ruine, *paine* cometh oft-times upon the *woman* in the *ſtreet*, at the *table*, in an *houre* when ſhe leaſt *thinketh* on it. Such is *Chriſts* coming, eſpecially to careleſſe and *ſecure* ſinners: That expreſſion of the Prophet *Jeremy* may not unfitly be made uſe of to this purpoſe, by way of *illuſtration*, when he ſaith, *death is come up into our windowes*; the *true* man cometh in at the *doore*, but the *thief* at the *window*; coming in at the *doore* is *uſuall*, but coming in at the *window* is *unexpected*; So is *Chriſts* coming to men by death in ſuch a *way*, at ſuch a *time* as is unlooked for; This *truth* is that which our *Lord* himſelfe elſewhere illuſtrateth by the metaphor of a *ſnare*, and that *day* is ſaid ſo to *come*, for its *ſecrecy* and *unexpectednesse*; *Agag* flattereth himſelfe, that *the bitterneſſe of death is paſt*, and then *Samuel* giveth order to *hew him in pieces before the Lord in Gilgal*: and uſually, when men *think* death the *farthest* off, it is the *neareſt* to them.

1ſt. *Gen.*

1 Theſ. 5. 3.

Jer. 19. 21. *Significatur inexpectata & improviſa Chaldæorum in Jeruſalem irruptio utpote qui non per portas, in quibus ſunt vigiles, ſed per muſorum fœneſtras clanculum inſtar furis irrumpant* Lapid in Hier.

Luke 21. 35. *Tanquã laqueus ſcil. propter non apparentiam & improvidentiam.* Euth. in Math.

To *inlarge* this more particularly, be pleaſed to take notice, that there is a *foure-fold houre* wherein men uſually make no account of *Chriſts* coming by death, and

yet in which *Christ* frequently cometh to men, to wit, *hora carnalis voluptatis, mundanæ prosperitatis, corporalis sanitatis & juvenilis ætatis*, the *houre* of *carnall pleasure*, of *worldly prosperity*, *bodily health*, and *youthfull age*.

1. *The houre of carnall pleasure* is a *time* wherein *death* is scarce at all thought upon. While the ambitious *Statist* is climbing *high*, he dreameth not of falling *low* into a grave; whilst covetous *Mammonists* are heaping up *thick clay*, they think not of being themselves made an *heap* of *dust*; and whilest voluptuous *Epicures* are *feeding* on *dainties*, and *dallying* with *Dalilah's*, they seldome make account of *conversing* with, and being *fed* upon by *Wormes*; in this respect, no doubt it is, that our *Saviour* warneth his *Disciples*, *Take heede to your selves, lest at any time your hearts be overcharged with surfeiting and drunkennesse, and cares of this life, and so that day come upon you unawares*, thereby intimating that this *day* cometh *unawares* upon them, who are *plunged* into the cares and delights of this life, and yet even in this *houre* the *Sonne of Man* is pleased to *come* and arrest presumptuous sinners. *Belshazzar* is quaffing in his Cups, carousing with his Companions, when as in that *selfe-same houre came forth the fingers of a man writing upon the wall* the destruction of him and his Kingdomes. *Herod* is glutting his aspiring humour with popular applause (forgetting in the pride of his heart, both God and himselfe) when as by a strange judgement he is immediately *devoured by worms alive*, and giveth up the Ghost. Finally, worldly men *spend their dayes in getting wealth, and in a moment they goe downe to the grave*. The coming of the *Flood* upon the old

Luke 21.34.

Dan.6.5.

Acts 12.23.

Job 21.13.

old World is a little before made an *Emblem* by *Christ* of his *coming*, and (that as the amplification demonstrateth) in this very particular, as the *Floud* came upon the *old World*, when they were so farre from fearing *ruine*, that they were *eating, and drinking, and giving in marriage*: So doth *Christ* seize upon sinners in the *midst* of their *delights*, whilst they are indulging to their lusts. Verse 38.

2. *The houre of worldly prosperity* is a *time* wherein men are very regardlesse of *Christs* coming: in *affliction* and misery many *wish* for death, but in enjoyments and *prosperity* they scarce *think* of it; when the *Sun* shone so bright upon *Sodome* in the *Morning*, they *little* expected to be consum'd by a dismal *fire from heaven* before *Evening*: when the world is *flowing in* upon a man, it is very hard to intertaine thoughts of *going out* of the world. If the *Mountaine be strong*, even *David* is ready to say, *I shall never be moved*: no mervail if presumptuous *Babylon* being in her *chaire* of state, say, *I sit a Queene and am no Widdow, and shall see no sorrow*. But yet very frequently, this is the *houre* wherein *Christ* cometh; so the *threatning* runneth against both *literall* and *mysticall Babylon, Evill shall come upon her in a moment, in one day*: and so it was *verified* in the *rich Fool*, who bidding his soul to *take its ease*, by reason of his worldly abundance, had that very *night his soule required of him*, and carryed to *torment*. Psal. 30.6. Revel. 18. 11. Isa. 47. 7, 8, 9. Revel. 18. 9. Luk 12. 19, 20.

3. *The houre of bodily health and strength* is a *time* in which men cast the thought of death behind them, whilst they have *colour* in their *faces*, *agility* in their *joynts*, *appetite* in their *Stomacks*, *health* in their *bodies*,

How *rare* are their *Meditations* on *Death*? *Go preach your Lectures of Mortality* (ſay they) *to the weake, and the lame, and the ſick; as for us, wee have no reaſon to trouble our ſelves with ſuch melancholly thoughts: What do you tell us of dying and rotting in the grave? whileſt our bones are moyſtned with marrow? We feel no infirmity, and therefore feare not mortality*: And yet how often doth *Chriſt* come by death in ſuch an *houre*? *one dyeth* (ſaith Job) *in his full ſtrength, being wholly at eaſe and quiet, his breaſts are full of milk, and his bones are moyſtned with marrow*: How many valiant and *ſtout* men hath *death* laid upon their *backs*, on a ſodaine *tripping* up their *heeles*? Have you not ſometimes ſeene a ſturdy *Oak* quickly *blown* downe by a violent *winde*? a ſtrong and tall *Veſſell* preſently *ſunke* by a *leake*? So are oft-times men *ſnatched* away in the *ſtrength* and vigour of their *body*, by *death*.

Job 21. 13, 14.

4. *The houre of Youthfull age* is a *time* wherein few make account of dying; *It is ſoone enough* (ſay *young men*) *to thinke of our death in the day when deſire ſhall faile, to look for a grave, when they that looke out at the windowes are darkned, and to feare the approach of both when the keepers of the houſe ſhall tremble: theſe grave-cloths are too ſad for the freſhneſs of our life, we are young, and may ſee many a fair yeare paſſe over our heads before death cometh, and therefore think not that like the mad man in the Goſpel we will ſpend our life among the tombs.* But alas! how frequently, even in *this houre*, doth the *Sonne of Man come*: *In Golgotha* (ſaith the *Hebrew* Proverb) *there are ſoules of all ſizes*, and our *weekely bills*, for the moſt part, afford a greater numbers of dead *Children* than aged men. The *Poets* have a *fable*, that

Eccleſ. 12. 3, 4.

that *Death* and *Cupid* lodging together at an Inne, exchanged their *arrowes*, whereby it hath ſince come to paſſe, that many times *Old men dote*, and *Young men dye*. The truth is, *death* doth not ſummon us according to our *yeares*, even the *bloſſome* is ſubject to *nipping* as well as the *flower* to *withering*. That *threat* which Almighty *God* denounceth by the Prophet *Amos*, is very often in this morall ſenſe made good, *I will cauſe the Sun to goe downe at noone*; nay, not onely ſo, but even in the *morning* of youth doth the *Sunne* of many a mans life goe down.

Sic moritur juvenis ſic moribundus amat.

Dices tu qui es juvenis nondum conſenui, noli ergo decipi, non definitur mors certo tempore ætatis, neque timent eos qui ſunt in ipſe flore ætatis. Greg Nyſ adv. eos qui diff. Bapt. orat.

To apply this, let it then be the care of every one of us that *Chriſts* coming may not be to us *in an houre wee think not of*, and to that end, let no *houre*, at leaſt, *day* of our life paſſe without a ſerious thought of the *day* and *houre* of our death; *Larkes* in *Theocritus* are called ἐπιτυμβίδιοι becauſe they carry the *forme* of a *Sepulchre* upon their *heads*. Such ſhould all *Chriſtians* be, having permanent *impreſſions* of *death*, not on but in their *heads* and *hearts*. The Indian *Gymnoſophiſts* were ſo much in love with theſe thoughts, that they cauſed their *graves* to be made before their *gates*, ſo as both at their going out and coming in they might be put in minde of their death: and truly, however the *moſt* men in the days of their vanity, account a *life* ſpent in *meditation* of *death* to be a *miſerable* life, a *death* rather than a *life*; yet when the time of their death approacheth, they will *change* their note, and ſay as dying *Theophilus* did of devout *Arſenius*, *Beatus es Abba Arſeni, qui ſemper hanc horam ante oculos habuiſti*, "They are happy "men who ſet death daily before their eys. Indeed, by this meanes the coming of *Chriſt*, as it will not be altogether

Bibl. patr. T. 9. Apothegm.

gether *sodaine*, so neither *terrible* to us, nor can any man (so use S. *Cyprians* words) receive *comfort* at his *death*, who did not *before* make *account* of dying. A late *writer* hath, in this respect, piously fancyed, that *Clocks* were invented to minde us not so much of the *Sunne's motion* in the *Heavens*, as the *passing* of our *life* here on *Earth*: Since the sounding of the clock telleth us that the *past houre* is as it were *dead* and buried, which at some time, or *hour* of some *day* or other, must be our *lot*.

Nec dignus est in morte accipere solatium qui se non cogitavit esse moriturum. Cypr. Ep. 52.

Chresol. Mystagog.

Oh then, what ever our *present* condition is, let us still entertaine thoughts of our *latter* end: Art thou in *health* and strength, remember, a wise and *good* man, even *then* (as *Gregory Nazian.* saith) πολὺ πᾶσαν σπουδὴν μελέτησει τὸν θάνατον will *looke* both *upwards* to *heaven*, and *downewards* to his *grave*. Doest thou enjoy the *pleasures* of life? learn of *Joseph of Arimathea* to make a *tombe* in thy *garden*, and season thy delights with thoughts of thy dissolution. Finally, art thou advanced to an *high* estate in this world? forget not how *low* thy *highnesse* must come ere long, and what one was appoynted to have in his *hands* at the inauguration of the *Grecian* Emperours, namely, in the one a burning *firebrand* presently consumed, and in the other a *vessell* full of *ashes*, and dead mens bones, *have* thou in thy *heart* by renewed meditations of thy mortality.

Greg. Naz. Orat. 28.

To close up this part, It is reported concerning the *Maids* in the *Isle of Man*, that the *first* thing they *spin* is their *winding-sheete*, which they weare about them as a *girdle* at their *feasts*: well were it, if *we* would in the *midst* of all our *enjoyments*, gird our selves about with our *winding-sheets*, fixing our thoughts upon

upon our end, that ſo by this meanes we may not have cauſe at laſt to ſigh forth the *foole's* words, *Non putaram, I did not think my death had been ſo neare:* Bleſſed is that man, whom *Chriſt*, when he cometh by death, ſhall finde, not as *Jaell* did *Siſerah*, aſleep, but as *Jonathan's* arrow came to *David* ſtanding in the field, and looking for it, yea, ſo *looking*, as to bee *fitting* himſelf, which leads to the

Preparednesse required in every Chriſtian for this coming, *Be you therefore ready*. For the better and clearer diſpatch of this, I ſhall endeavour both to unfold the *nature*, and preſs the *practiſe* of this duty. 2d. *Gen.*

1. To illuſtrate the *nature* of this preparation, be pleaſed to obſerve both the *intent* of the *thing*, and the *extent* of the *time*; by the former we ſhall ſee *wherein* this *readineſſe*, and by the latter *when* it ought to bee performed.

1. The duty it ſelf being of very weighty importance, It ſhould be a little inquired into, *what* things are requiſite to denominate a man *ready* for *Chriſts* coming.

The ſeverall *metaphors* of a *Bridegroome*, of a *Lord*, and of a *Thiefe*, under which the coming of *Chriſt* is repreſented to us, may very fitly be made *uſe* of to this *end* and purpoſe.

1. They are *ready* for the coming of the *Bridegroom*, who have on their *wedding garment*. And this is no other in a ſpirituall ſenſe than that *white rayment*, to wit, of *Chriſts righteouſneſſe*, apprehended by faith, which our bleſſed *Lord* adviſeth the Church to *buy* of him: indeed, when *death* cometh it will ſtrip us of all other induments; *Job* ſaith of himſelfe (and it is no Revel. 3. 18.

more

Job 1. 21. more than what every man ſhall finde true) *Naked came I forth of my Mothers womb, and naked ſhall I returne thither*, onely of this garment it cannot bereave us; and he alone, who is thus clothed, may, with comfort, look death in the face.

2. Againe, he is *ready* for the coming of his *Lord*, who hath *diſcharged* the *truſt* repoſed in, and *improved* the *ſtock left* with him by his *Lord*. Indeed, thus to *doe* in reference to God exactly, is *impoßible*, but yet this to *endeavour* is *neceſſary*: and he onely is fit for death, who hath beene carefull in life to employ his talents for Gods glory, and to keep a good conſcience in all things. When the *Lord* cometh he expects an *account* of the *Servants* receipts, and diſburſments, and how unfit will the *idle* or *waſtfull* ſervant bee to make up his account? That *life* muſt needs render a man unprepared for death, which is ſpent in doing *nothing*, or that which is *worſe* than nothing, in abuſing the mercies we receive, to the diſhonour of him, who hath beſtowed them on us.

Finally, he is *ready* for the coming of a *Thief*, who keepeth himſelfe and his family *waking*, hath his *doore* locked, bolted, and barred, and is furniſhed with *weapons* both of defence and reſiſtance; So muſt we prepare our ſelves for *Chriſts* coming, by *awaking* our ſoules out of carnall and ſenſuall *ſecurity*, by *keeping our hearts with all diligence*, and by *putting on the whole armour of God*; the condition of that man will be very ſad, whom death findes aſleep in ſinne, without a ſpirituall guard, and deſtitute of thoſe graces, which ſhould arm him againſt its venomous ſting.

If you deſire a more diſtinct explication of this preparation,

paration, let *Christ* be his owne *expositor* in that elegant *Scripture*, where he adviseth his Disciples to have *their Loynes girt, and their Lamps burning*; The worke of *preparation* for death is both *privative* and *positive*, in removing what may hinder us, and procuring what may enable us to meet *Christ* at our death, with comfort. Both these we are taught under those metaphoricall allusions, the former in the *girding of our Loynes*, the latter in the *burning of our Lamps*.

1. To be *ready*, is to have *our Loynes girt*, where by *Loynes* we may very well understand, our *affections* and *lusts*, which are to be girt, by *repentance* and mortification. *The sting of death*, saith S. *Paul*, is *sinne*, so that we are never *fit* to dye till we have taken out the *sting* by subduing sinne; he that liveth in any lust is so farre from being *armed for death*, that he *armeth* death against himselfe; death is a *journey*, called therefore *a going to our long home*; but how shall he be fit to go this journey, who hath not laid aside the *weight of sinne*, and *girded* up his *loynes*, which will be a sore *impediment* to him? More especially, this *girding of Loynes* may referre to the expelling of *worldly love* out of our hearts. To this purpose, both that *action* of *Christs drinking Vinegar*, and those *words* of his, *It is finished*, immediately before his death, are not unfitly moraliz'd, to teach us that by despising the world as vaine and *bitter*, we are more prepared for the *finishing* of our life. Oh how unwilling is he to *goe out* of the *world*, whose heart is *glued* to it? And therefore let it be our wisdome to hang loose in our affections from all earthly relations, that as *Seneca* divinely, if we be called to it; *Nibil nos detineat, nec impediat quo minus*

Per primum præcipium jubemur cohibere nos à malo & impedimenta removere: per secundum excitamur ad bene operandum. Toler. in Luc.

Quid est lumbos ac intros? declina a malo: quid lucernas ardentes habere, hoc est & fac bonum. Aug. Serm. 39. de verb. dom.

Succingere debemus lumbos id est expediti esse ab impedimentis lasciviosæ vitæ & implicitæ. Tertul. contr. Marc. l. 4. 29.

Ut divinum illud moriendi exemplum nos admoneret, humanarum rerum contemptum & amaritudinem morti præire debere ut consummati admodum eum obeundam esse videamur. Velasq. in Phil. c. 1. v. 21.

Annot. 3.

Sen. Epist. 26.

minus parati simus, quod quandoque faciendum, statim facere, no worldly thing may *hinder* us from being *ready* to do that *presently*, which must be done at *some time*.

2. To be *ready*, is to have out *Lamps burning*, to wit, the *Lamp* of our *Soule*, burning with the *graces* of Gods spirit; the *Lamp* of our *Life*, burning in the exercise of *good works* towards God and man. Certainly he is very *unfit* to *dye*, who hath not yet *begun* to *live*; thy condition must needes be *desperate*, if the *lamp* of thy *life* be *put out* before the *lamp* of *grace* be *kindled*: S. *John* saith of them who *dye in the Lord*, their *works follow them*, to wit, those *good works* which have *gone before* their death in the course of their lives; he onely is fit to meet *Christ* in death, who can say to him in *Hezekiah*'s words, *Remember, Lord, how I have walked before thee in truth, and with a perfect heart*: a *renewed* nature, and a *reformed* life are the best *preparatives* to a *comfortable* and happy death.

Lucernas ardentes habere, id est mentes a fide accensas & operibus veritatis relucentes. Terrul. contr. Marc. l. 4. c. 29.

Rev. 14. 13.

Isaiah 38. 3.

3. You see the *duty* it selfe: The next thing to be considered is, the *time* when we should make our selves thus *ready*; it is that which must by no meanes be left out, since though we all *agree* about the *thing*, yet we *differ* about the *time*, we must be *ready* for *Christs* coming, that is *acknowledged*, but *when* we should goe about it, is not so easily *determined*. The *answer* to this is not expresly given in the *text*, but yet manifestly implyed in the *context*, since the *housholder* not knowing when the *thief* will come, & knowing he will come, is *always* expecting and providing for him: and indeed this we shall finde in the parallel *Scripture* expresly supplyed, where our *Saviour* bids his *Disciples*

to

to *watch and pray* ἐν πάντι καιρῷ *alwayes*. It is that then which ought to be the wisdome of every Christian, *alway* to be in a readinesse for the coming of *Christ*: suitable to this is that resolve of holy *Job*, when hee saith, *All the dayes of my appointed time I will wait till my change come*; not onely *one*, or a *few*, or *some*, but *all* his dayes were dayes of watching for the approach of his change, according to which is that counsell of S. *Basil*, δεῖ παρεσκευασμένους ἐφ' ἡμέραν εἶναι πρὸς τὴν ἐντεῦθεν ἀποδημίαν ἡμᾶς, we must every day of our life be in a posture *ready* to goe out of this life, if our *Lord* require us.

Luke 21.36.

Job 14.14.

Bas. hom. 23.

To cleare this more fully in two particulars:

1. We must *begin betimes* to make our selves *ready*. It is an undoubted maxime, *in re necessaria non diu deliberandum*, where the matter is clearely *necessary* to dispute much, or *deliberate* long about it, is both *needlesse* and dangerous; nothing of more *needfull* concernment or greater importance to every one of us, than the being *ready* for *Christs* coming: surely then, just it is we should set about it *presently*, and make it our *first* businesse. Almighty *God* in his sublime speech to *Job*, saith, concerning the warlike *horse*, that he *smelleth the battell afarre off*, what *nature* teacheth him, let *grace* us, to *smell* that encounter we must have with *death* afarre off long before (at least in probability) it will come, and that is, in the dayes of our *youth*. The *life* of man is not without good reason compared to a *night*: Now among the *Jewes* there were *foure watches* in the night, the first was called *Canticinium*, when all things are silent; the second *Intempestum*, the unseasonable time of midnight; the third *Gallicinium*,

Job 39.25.

 which

which began at the Cock crowing; the last *Antelucanum*, about break of day: by these foure *watches* of the night are morally resembled, the foure *ages* of mans life, *Child-hood*, *Youth*, *Man-hood*, *Old age*, and it is worth our observation, that when *Christ* speaketh of our being *ready* for his coming, he mentioneth onely the *second* and the *third* watch: *Thophilact*'s reason, I confesse, is most probable, because the *second* and *third* watches are, as it were, the *dead* time of night, when most men are in their soundest sleep, so that he that is *wakefull* in *those* watches, may be presumed *not to sleep* in the *first* and *fourth*, and so to be ready in the *second* and *third*, is as much as to be *alwayes ready*; but there may be another apt allusion to our particular purpose, as for the *first* watch he mentioneth it not, because *Child-hood* is in no *capacity* of performing this duty (though even then it concerneth *Parents* to make their *Children* ready, by bringing them to the Holy Sacrament of *Baptisme*:) and as for the *fourth* watch of *Old-age*, he specifieth not that neither, because *Rarissimi sunt qui ad extremum vitæ differentes bene operari, inveniuntur ita facientes*, They are very rare who are found *ready* at *Christs* coming, and yet have not begun before the *fourth* watch: Let it then be our care to *begin* at the *third* watch of *Man-hood*, nay, sooner, at the *second* watch of *Youth*, to prepare and provide for *Christs* coming. Happy is that man who *fitteth* himself for *dying*, so soon as he cometh to *know* that he *liveth*, and consecrateth the *beginning* of his rationall life to a religious *Meditation* of his mortall *end*.

ὃ ἀγρυπνῶν ἐν τῇ δευτέρᾳ καὶ τρίτῃ φυλακῇ δοκεῖ ἐγρηγορώτατος εἶναι, &c. Theoph. in Luc.

Tolet ibid.

2. We must *hold out* to the end of our dayes in this

ready posture, daily endeavouring greater measure of preparation. Those *two* excuses will be found alike *invalid* whensoever *Christ* cometh, *Fuisse & futurum esse, I resolved to be ready hereafter, and I was ready heretofore*; since it is neither what thou *wouldst* be, nor what thou *hast* beene, but what thou *art*; when *death* cometh. *Unbend* not then the *bow* of thy *pious* endevor, till the *string* of thy *life break*; cease not *running* the *race* of *piety* till thou art put out of *breath*; be alwaies preparing to *meet Christ* till he *come* to thee. It is to this purpose well observed, what a *difference* there is between the *other* life and *this*; as to that life, it will be sufficient, *bene incipere*, to *begin well*; if we can but *enter into that joy of our Lord*, it is *enough*; he that is once entred into a possession of that blisse, shall *goe no more out*, but as to this present life, the great care is *bene finire*, to *end well*, since *incassum bonum agitur si ante vitæ terminum deseratur*, That work is begun to no purpose, which is left off before it is finished; nor can this work of preparation be finished, till life be ended.

Hoc differt vitæ præsens ab illa quam expectamus, quoniam totum bonum futuræ vitæ consistit in hoc quod est recte illam incipere præsentis vitæ bonum: è contra consistit in recte finiendo illam, &c. Avend. in Mat. cap. 24. Greg. Mag.

But it may, perhaps, and not improbably, be *objected*, even by good Christians: Alas, the *practise* of this duty in this extent, is *impossible*; who is there that can at all times so *order* his conversation, as to be *ready* for his dissolution? We meet with many *remora*'s to stop us in, many *avocations* to turne us aside from this work, the labour of our *callings*, the care of our *families*, lawfull *recreations*, many worldly *businesses* take up our time, so that we cannot alwayes be at leisure to thinke of, and so provide for *Christ*'s coming,

To *resolve* which doubt, be pleased to take notice of a *double* preparation for the coming of *Christ*, to wit, *habituall* and *actuall*.

Actuall readinesse consists in the *exercise* of those spiritual *graces*, and *practise*, of those religious *duties*, which are fit for us to be conversant in at the *time* of our *death*, such as are selfe-*examination*, penitent *humiliation*, believing *invocation*, charitable *condonation*, and the like; and truly thus to be alwayes *ready*, is not *possible*, nor *requisite*: It is not *possible*, for our natures, which at best are but in *part* renewed, to be *wholly* taken up with divine performances; nor indeed is it *requisite*, since *God* hath given us *time* for *secular* as well as *spirituall* businesses, yea, for *recreation* as well as *devotion*; and if *Christ* shall come by death to us when about our civill *callings*, or lawfull *refreshings*, our *condition* were not therefore to be adjudged *desperate*. Indeed, on the *one* hand, because *death* may come at *such* times, it should be our endeavour, as much as may be, to carry about us *heavenly* hearts in our *earthly* employments; and on the *other* hand, because the *best* of us are too *deficient* in this kinde, we may, nay ought to *beg* of *God* (if it be his *will*) that death *may* rather *finde* us *praying*, than *playing*; in our *chambers*, than in our *shops*; about *devout* exercises, than *worldly* businesses. In this respect, that *prayer* of the *Church* (*From sodaine death good Lord deliver us*) which by our arrogant *novelists*, among other passages of the *lytargie*, is causelessly denyed, is fit to be made, not onely by the *worst*, but by the *best* of men, to whom *death* may be, and many times is so *sodaine*, that they cannot be in an actuall *readinesse* for it, and therefore if it be (as doubtlesse

leſſe it is) a very *deſirable* thing to have ſpace before our death of *renewing* our *faith*, *repentance*, and *charity*, yea, and of *expreſsing* all *theſe* for the comfort and benefit of others that belong to us, it muſt needes be a fit *requeſt* for all *Chriſtians* to put up, that they may be delivered from *ſodaine* death.

But beſides this *actuall*, there is an *habituall* readineſs, which referres not to the *action* but the *diſpoſition*; the *exerciſe*, but the *ſtate* of the perſon; ſo that he, who is by faith engrafted into *Chriſt*, and by the ſpirit *regenerated* to a lively hope, and ſo in a *ſtate* of *grace*, is *habitually* ready for the coming of *Chriſt*, according to this ſenſe *Brugenſis* with others giveth the interpretation of this text, *Paratus eſt qui ſemper eo ſtatu conſiſtit, quem dominus requirit, qui ſemper eum vitæ tenet ſtatum qui deo gratus*, He is *ready*, who is in that *eſtate* which is *required* by, and will be *acceptable* to *Chriſt* when he cometh to call him. And thus it is our *duty* to be *alwayes* ready, not daring to *live* in a ſtate of *impenitency*, yea, to give *God* and our *ſelves* no *reſt*, till we have in ſome meaſure made our *peace* with him, through *Chriſt*: Looke as when we are enjoyned to *pray continually*, the meaning is, not that we ſhould be *alwayes* upon our *knees* in the continued exerciſe of that duty, but that we ſhould be *frequent* in the work, and have a minde *diſpoſed* to *pray* upon all *occaſions*; ſo when we are enjoyned to be *alwayes ready* for death, it is not that we ſhould be continually in the *practiſe* of thoſe *duties*, which are proper for a *dying* man, but that we ſhould *every* day ſet *ſome time* apart for thoſe exerciſes, and alwayes be in a regenerate *condition*, having the graces of *faith* and *repentance* really wrought in our ſouls.

Brugenſ. in loc.

Qui rogat ſemper roget, etſi non ſemper precatur, paratum ſemper habeat precantis affectum. Ambr. in Pſ. 118. Serm. 19.

By

By this time, I *hope*, you ſee what the *duty* is, which here our bleſſed *Lord* calleth upon his *Diſciples* to perform, what remaineth, but that I now, after *Chriſts* example, endeavour to *preſſe* the *practiſe* of it upon you: And indeed, ſo much the rather, becauſe it is that wherein I feare the moſt of us are miſerably *deficient*.

It was *Tertullian*'s Character of the *Chriſtians* in his time, that they were *expeditum morti genus*, a ſort of people prepared for death, and that not onely naturall, but violent, and ſo in that ſenſe which S. *Paul* ſpeaks of *high* concerning *himſelfe*, when he tells his diſconſolate friends that he was *ready*, *not onely to be bound, but to die for the name of Jeſus*, *Act.* 21. 13. But alas, of how few *Chriſtians* in our dayes can this be truly ſaid, and that in the *loweſt* ſenſe, the moſt being ſo farre from a readineſſe to *lay down their lives* in ſuffering for *Chriſt*, that they are not in a readineſſe to meet *Chriſt*, if he ſhould come in an ordinary way to *take away their lives*. *Alexander* caſhiered that *ſouldier*, who had his *weapons* to *ſharpen* when he was to goe to *fight*: But *Lord*, how many *Chriſtians* (in *name*) have the *worke* of preparation to *begin*, when their *lives* are almoſt at an *end*, never *thinking* of *doing* good, till the *opportunity* of *doing* it be *paſt*. Suppoſe, beloved, our *Lord Chriſt* ſhould now come againſt this *City*, as he did once againſt *Hieruſalem*, to take vengeance on it and deſtroy it, in what an *unprepared* condition ſhould he finde the greateſt part of the *inhabitants*? ſome *ſporting* with their wantons, others *burying* themſelves in their cheſts of gold, ſome *quaffing* in their riotous bowles, others *belching* out blaſphemous oathes, the moſt *wallowing* in

Tertul. l. de ſpectac. cap. 1.

Impii nunquam didicerunt bona facere, niſi cum jam non eſt tempus faciendi. Oecaſt.

in ſome wickedneſſe or other? Nay, to come nearer, ſuppoſe *Chriſt* ſhould come by death to any of us here preſent, this *night*, this *evening*, this *houre*, are we *ready* for him? could we give up our accounts with *joy*, and look him in the face with *comfort*? I feare the moſt of our *Conſciences* tell us we ſhould not be able to doe it.

Receive then (I beſeech you) a ſeaſonable *word* of *advice*, and think (for ſo indeed it is) that what *Chriſt* here ſaith to his *Diſciples*, he ſaith to *all*, *Bee you ready*, And (which ſhould render this duty ſo much the more acceptable to us) it wants not a *therefore* to enforce it, indeed there are many and thoſe weighty *motives*, which may very well *inferre* the performance of this *duty*, as not onely *uſefull*, but *needfull* to be done, and that at *all times*. For, conſider

1. *The Son of Man will certainly come at ſome houre or other; Bee you therefore ready.* In other matters we provide for thoſe things whereof we have at moſt but a *probability*, no certainty. The *Husbandman* plougheth, and tilleth, and *ſoweth* his ground againſt the *next* yeare, when yet he is not *ſure* to *reap* the fruit of his labour; *Parents* lay up Riches, purchaſe Lands, *build* Houſes for their *Children*, though they are not *ſure* they ſhall *enjoy* them; ſhall we *provide* for what onely *may* be, or at *moſt*, is but *likely* to be, and take no care to prepare for what *ſhall* certainly be? That *rich* man in the *Goſpel* might well be called a *foole*, when as he took ſo much care to build large *Barnes*, and lay up *Goods* in thoſe barns as a *proviſion* for the *uncertaine years* of his *life*, but regarded not to make *ready* for his *grave*, which he knew to be *certain*, and proved to be ſo *near*.

Multi domos ædificant, tum tamen neſciunt an per unicum diem ea debeant colere, ad incertam vitam parantur, certam mortem non curantes. Stella in Luc.

Oh let not us incur this *brand* of folly by the *like* incogitancy.

2. *At what houre the Son of Man will come, you cannot certainely know; Bee you therefore ready*; nay, *alwayes ready*. It is true, *Christ* will come; nay, he hath *told* us he *will* come (no doubt for this reason) that being *præmoniti* we may be *præmuniti*, having notice of, we may provide for it; but *when* he will come he hath *concealed* from us (and doubtlesse for this cause) that we might *alwayes* stand upon our guard, and be *ready* for him. If thy *enemy* shall say to thee, *at such a time, in such a place, I will meet you*; it were *enough* to be *ready* at that time; but if he say, *where, or whensoever I meet you, I will set upon you*, it concerneth to be *alwayes* armed for him: Such indeed is both the *wisdome* and *goodnesse* of our blessed *Lord*, that he hath *forewarned* us of the *thing*, not of the *time*, that *knowing* he *will* come, and *not knowing when*, we may be *continually* prepared. It was the policy of *Julius Cæsar*, never to acquaint his Army before-hand with the time of their march, *Ut paratum, momentis omnibus, quò vellet, subitò educeret*, that they might be ready to march upon all occasions: Such is the wise dealing of *Christ* with us, and that for our good, not revealing to us the time of our death, that we may never be secure. And therefore (to use *Aulus Gellius* his comparison) as a *fencer* not knowing at what *part* of his body the *Antagonist* will aime, *compasseth* his *body* and *holdeth* his *weapon*, so as he may readily defend *any part*; so must we, not knowing in *what day* of our life Christ will come, so order our wayes, that we may be fitted *whensoever* he shall come unto us.

Si inimicus tuus sic tibi minaretur in tali horâ te expecto, sufficeret tibi usque ad illam horam quiescere: tamen si sic dixisset observa me, nam ubicunque te invenero te totis viribus invadam jam tunc nullum tibi quietis dabatur tempus. Asend. in Matth.

Aul. Gell. l. 13. c. 26.

There

3. *There is no houre of your life wherein you can assure your selves that the Son of Man will not come:* Indeed, as no *place* can exempt from death's approach, it may come to thee in the *Church*, in the *Street*, in the *Shop*, in the *Field*, as well as in the *Bed*; so no *time* can priviledge from death's arrest, in the *night* as well as in the *day*, in *youth* and *manhood*, as well as *old age*, *Christ* may send it to *seize* upon thee: Hast thou not *need* then to be *every where*, and at *all times* prepared? Consider this (oh *vain* man, whoever thou art) that *putt'est* off thy preparation in hope that *Christ* will *delay* his visitation; thou *purpos'est* to be *ready* when thou art *old*; I, but what if *Christ come* whilest yet thou art *young*? Thou *promis'est* to *prepare* thy self to *morrow*; but what if thou *dies't* to *day*? Oh beware that thy *promises* beare not a *date* far longer than thy *life*. It is storied of ambitious *Archyas*, that having by *fraudulent* and unjust courses, at length compassed the *government* of *Thebes*, he with his *complices* kept a riotous *feast*, in the midst of his intemperance a *messenger* cometh to him with a *letter* from a friend, importuning him speedily to peruse it, but he *slighting* the admonition, and putting it under his *pillow*, said, εἰς ἄυριον τὰ σπουδαῖα *serious things to morrow*, when as the *thing*, which the letter concerned, was effected that *night*, to wit, *deprivation* at once, both of his *life* and *dignity*, by a combination of the *Citizens*. This, this (my *Brethren*) is, I feare, the dolefull case of too *many*, who purposing to be serious and pious *hereafter*, are snatched away *before* that hereafter come. Could'st thou, oh man, *assure* thy selfe, the *continuance* of thy life for a *day*, a *moneth*, a *yeare*, thou mightest with more presence

ὀρθῶμεν εὐρεθῆς μακρότερος τῆς ζώης ὑποθέσεις ποιέμενος. Bas. hom. 13.

Plutarch. in Pelopid.

Cic. de Senect. of reason defer thy preparation so long, but *Cui sit exploratum se ad vesperum esse victurum*, saith the heathen *Orator* truly, who can *assure* himselfe he shall live till *evening?* nay, who can justly *promise* to himselfe the next *moment?* Be not then so *foolish*, nay *mad*, nay *bruitish*, as to *live* an *hour*, a *moment* in the *estate* wherein thou wouldst be *loath* to *dye*.

Stultum in tali statu vivere in quo quis non audet mori. Aug.

4. *That hour, in which men make least account, is commonly the time of the Son of Man's coming; Be ye therefore ready.* Whilest the *Crocodil* being asleep openeth his mouth the *Indian Rat* getteth in and eateth up his bowells; whilest the *Theban Centinel* was nodding, *Epaminondas* came and thrust him thorow; when men are *secure* in their sins, *death stealeth* upon them unawares. At what *gate* there is the *least* guard, smallest strength, the *besieger* maketh his *onset*, and endeavoureth entrance: Oh feare, lest in that day *death approach* to thee, wherein thou art most *regardlesse* of death.

5. *All the time alotted you before Christs coming, is little enough for this great work; Be you therefore alwayes* endeavouring to make your selves *ready*. *Tota vita discendum est vivere*, said the *Philosopher*, we scarce learne to live well in the whole space of our lives; nay, *Totâ vitâ discendum est mori*, saith the *Divine*, our whole life is scarce sufficient to learne the art of dying well. Were a *short prayer*, or a *single sigh*, a *God forgive me*, or *Lord have mercy upon me*, a *valid* preparation for *Christs* coming, the work were *easie*, and a little time might dispatch it; but *be not deceived, God is not mocked.* This great work is not so *facile* a taske. Do but *ask* the *servants* of *God*, who have taken much *pains*, and spent many *yeares* in this work, and you shall

ſhall hear them complain, that to *this day*, notwithſtanding all their *prayers*, *teares*, *faſtings*, *watchings*, and *ſtruglings*, they finde themſelves very *unready* for death; and is it not a wretched *preſumption* in any man, to think he can *fit* himſelfe for *death*, as it were at an *houres warning*?

6. *When the Son of man cometh, there will be no opportunity for the doing of this work: Be you therefore ready.* Likely it is, at the approach of death, many men will be earneſt ſuiters, in *Davids* words, *Oh ſpare me a little*, Pſal. 39. 13. one *moneth*, one *weeke* longer; but in vaine; their *requeſt* cannot be *granted*, nor the *time delayd*. Very apt to this purpoſe is the ſtory of S. *Gregory* concerning one *Chryſorius*, a man as full of ſin as he was of wealth, Greg Dialog. l. 4. c. 38. who on his dying bed, in a bitter agony of ſpirit, cryed out, *Inducias vel uſq; mane, inducias vel uſq; mane, Truce but till the morning, ſtay but till to morrow*; but with theſe very words he breathed his laſt. *Chriſt* may ſometimes *ſtay* long *before* he cometh, but *when* he comes he will not *ſtay* σωφρονισάτω σὲ τῶν παρθένων ὑπόδειγμα— ſaith S. *Baſil* excellently, learne to be *wiſe* by the *fooliſh Virgins* example, for whom the *Bridegroome* being come, would not *ſtay* a moment, and onely *they that were ready went in with him to the Marriage*. Baſ. hom. 13. Math. 25. 10.

7. *Your preparation for, will be no acceleration of Chriſts coming*; and *therefore be you ready*. It is the fond *conceit* of many, that if they *think* of, and *prepare* for death, *death* will *preſently* come to them; upon which ground it is, that they put off the *ſetting* both their *houſe* and *ſoule in order*; but let not vain feares beguile thee, thy *death* is not the *nearer*, but onely it will be the *ſweeter*, *præmeditati mali mollis ictus*, the *blow* will not come the

but it will be the *easier*, nay, indeed, by being *ready* to *die*, thou art the *fitter* to *live*, and both thy *life* and thy *death* will be the more *comfortable*.

8. *Finally, the Sonne of Man's coming will be most dismall and exitiall to all unprepared persons; Be you therefore ready.* S. *Chrysostom*, upon these words conceiveth, that *Christ* representing his *coming* under the resemblance of a *thief*, checketh our *sluggishness*, who are *less* carefull to be *ready* against *Christs*, than the *Housholders* is against the *Thiefe*'s coming, whereas the *Housholder*'s danger is onely the *loss* of his *goods*, or *money*, or *jewels*, but *ours* of our precious *souls*: Oh, my Brethren, if *Christ*, when he cometh by death, finde us *unprepared*, *wo* to us that we were *born*, our case will be like that of the *foolish Virgins*, against whom the *doore* of *Heaven* was *shut*, and no intreaty could prevaile for the opening of them; nay, like that of the *man*, whom when the *King came in*, he found at the *feast without a wedding garment*, who was *bound hand and foot, and cast into utter darknesse*; yea, like that of the *evill servant* in the *end* of this *chapter*, when his *Lord* coming, *cut asunder, and appointed him his portion with the hypocrites, there shall be weeping and gnashing of teeth.*

ἐνταῦθα δὲ μοι καὶ ἐντρέπειν δοκεῖ τοὺς ῥᾳθύμους, ὅτι οὐδὲ ὅσην περὶ χρήματα σπουδὴν πεποίηνται οἱ προσδοκοῦντες κλέπτην οὐδὲ τοσαύτην οὗτοι περὶ τῆς ἑαυτῶν ψυχῆς.

Chrys. in loc. Meth. 25. 7. 22. 13.

Ver. 15.

And oh that *any*, or *all* of these considerations, might *awaken* our security, and *quicken* our industry. This *Son of Man* hath been pleased to *call* upon us *often* for the performance of this *duty*: perhaps he will *come* to some of us before the *next call*; Oh then, delay no longer, but be we *ready* whilest it is called *to day*, and whilest *this day* he vouchsafeth to *call* upon us. It was an excellent saying of an *ancient*, when his corrupt heart tem[illegible] to *procrastination*, *I will make use of the day to repent*

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I S.